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The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. CII

February, 1937

No. 2

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The Spirit of Missions

VOL. CII, No. 2



FEBRUARY, 1937

Missionary Facts from Many Lands

THIS IS THE Lenten Offering issue of THE SPIRIT OF MISSIONS. A generation ago the Editors began the custom of designating the number published at this season in this way and of giving the boys and girls of our Church schools the opportunity to sell copies for the benefit of their missionary offering. But this enterprise does far more than augment the children's offerings; it brings the magazine to the attention of Churchmen who might otherwise not see it and gives them a glimpse of the great work that the Church is doing for its Master in every quarter of the world. Hence the Editors try to make this Lenten Offering number a typical issue; it presents the same range of articles and pictures and special features which appear regularly in the magazine from month to month. If you, into whose hands this magazine now comes for the first time, find it attractive and interesting, the Editors hope that you will subscribe and become a regular reader. And as we wish all our readers, new and old, a "good Lent," we invite your coöperation with the children of the Church in spreading the message of THE SPIRIT OF MISSIONS.

A LITTLE CHINESE shoemaker, thirteen years old, hurt his eye seriously when his thread broke and his own fist flew up and hit his face. The eye clinic of St. Luke's Hospital, Shanghai, was able to receive him as a patient and after several weeks of care Dr. Tsang thinks he will save at least part of the sight of the

injured eye. It costs all of thirty cents a day, U. S. currency, to take care of such a case as this.

DR. IKUZO TOYAMA has been elected director of St. Paul's University, Tokyo, to succeed Dr. Shigeharu Kimura, who resigned last August. For several years, Dr. Toyama was head of the medical college of the Tohoku Imperial University at Sendai and while there was an earnest communicant and vestryman of Christ Church. For the past eight years he has headed an important department in the Medical College of the Tokyo Imperial University and is on the vestry of St. Timothy's Church, Tokyo. Dr. Toyama, a man of tremendous energy and enthusiasm, has had more than twenty years' teaching experience, more than half of it in an executive capacity.

EARLY IN JANUARY pneumonia claimed two distinguished missionaries of the Church. On January 4, Deaconess Anna G. Newell, dean of St. Margaret's House, Berkeley, California, died in Florence, Arizona, where she had gone for rest and recuperation. Two days later in Shanghai, Mrs. Cameron F. McRae, wife of one of our senior missionaries in China, died from the same cause.

Deaconess Newell long had been associated with the missionary work of the Church. Set apart as a deaconess a quarter of a century ago she spent her early ministry in Dallas and St. Louis whence, in 1921, she went to Mexico City

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as principal of the Hooker School for girls. After a term of service in Mexico she returned to the United States and in 1927 became the dean of St. Margaret's House where for almost a decade she was a leader in advocating and providing more adequate training for women Church workers.

Mrs. McRae went to China in 1905 after completing a course in the New York Training School for Deaconesses. After working for three years in the parish school of Grace Church, Shanghai, she married the Rev. Cameron McRae. In the nearly thirty years since her marriage she took an especially prominent part in everything having to do with Christian service for and by Chinese women.

WORK IS PROGRESSING on the new concrete building for the junior college at St. Paul's University, Tokyo. This building, to be occupied next April, is the result of a campaign conducted by a parents' committee to relieve the deplorable housing of junior college classes now carried on in "barrack" buildings.

THE REV. HERBERT C. MERRILL of Syracuse, New York, has been named Treasurer of the Reinforcement Fund for the promotion of the Church's work among the deaf in the United States. He succeeds the Rev. H. L. Tracy whose recent death reduced still further the small and scattered staff of these hard working

missionaries. The Reinforcement Fund which now totals about twelve thousand dollars is growing slowly with the gifts of interested friends and the contributions of a California Churchwoman who is matching each gift until the fund reaches thirty thousand dollars.

FIRE TOTALLY destroyed the rectory of the Church of the Holy Spirit, Randlett, Utah, late at night on January 6. The Rev. W. J. Howes is priest-in-charge. Insurance will provide for rebuilding on a limited basis but the missionary's belongings are a total loss except for a few blankets, a typewriter, and the clothes he had on, which happened to be the oldest he owned as he had been house-cleaning.

Mr. Howes has been at the mission since 1921, "and has made a real success," the Ven. William F. Bulkley writes, "in his work for the Indians and the few white settlers who make a precarious living from their Indian leases." The Archdeacon adds:

This fire brings us a question that affects all the clergy in the small and outlying missions. The Church insures its property and expects the clergy to care for their own belongings. But at present, salaries are so small that it is almost impossible for the clergyman to insure his possessions adequately. Such a fire as this brings total and irreparable losses. Like that of other missionaries, Mr. Howes' salary has been so severely cut that he was unable to carry any insurance on his properties except for a small amount on his eucharistic vestments.



CUBA WOMAN'S AUXILIARY MEETS IN CAMAGUEY

Late in 1936 this group met under the leadership of its President, Mrs. Julia de la Rosa de Piloto (seated first row center)

The ABC of the Forward Movement

God calls Churchmen today to meet the world's
turmoil and confusion by uniting as Disciples
of Christ in carrying forward His Gospel

By the Rt. Rev. Henry Wise Hobson, D.D.

Chairman, Commission on a Forward Movement

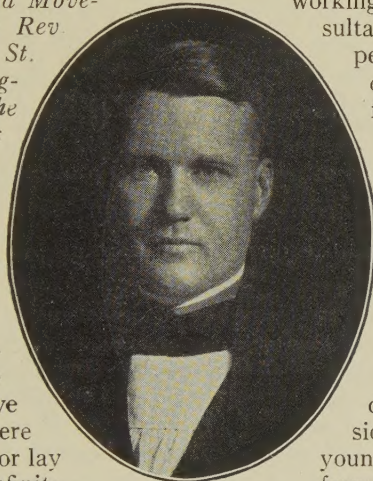
This is the first of a special series of articles on the Forward Movement which THE SPIRIT OF MISSIONS is publishing in coöperation with the General Convention Commission on a Forward Movement. Next month, the Rev. Oliver J. Hart, rector of St. John's Church, Washington, D. C., will write on the Principles and Objectives of the Forward Movement.

GENERAL CONVENTION of 1934 voted unanimously for the creation of a Commission on a Forward Movement in the Church. So far as I have been able to discover there was not a Bishop, clerical or lay deputy who had any definite idea as to what plan this Commission was supposed to follow. Least of all did those who found themselves appointed as members of Forward Movement Commission know what it was all about. The program started in vagueness, and to a certain extent has continued in vagueness because the Commission has stood by the first principle which it established over two years ago: that the Forward Movement must not be an "office born" cut and dried superimposed program.

As a result of this frequent vagueness certain people have been disappointed. Those who pin their hopes upon dictatorship have looked to the Commission in vain. Those who enjoy seeing well-oiled wheels go round and round have found little joy. Those who, through lack of

initiative or sloth, want to be told what to do have not been comforted.

The Commission is more and more convinced that the course it has chosen of working out its program in consultation with as many different people as possible is the only one which, in a Church founded upon a faith in democracy, can result in permanent Forward Movement. The Commission has considered its chief function the gathering of ideas, hopes, suggestions, longings, criticisms, and plans from the Bishops and other clergy; from dioceses, parishes, and missions; from men, women, young people, and children; from office holders in positions of importance and unknown



BISHOP HOBSON

men with an humble devotion to the Church in their hearts—yes, from all sorts and conditions of men. What has been gathered the Commission has sought to present to the Church in a way which would bring our members face to face with the needs of the Church, and fire them with the longing and determination to unite with new loyalty in meeting these needs.

The pursuit of this policy has made the holding of conferences an essential part of the whole Forward Movement program. For as the members of the Commission have sought to discover the mind, bring together ideas, and unite the best plans of the Church, we have shared in thousands of conferences with individuals, informal groups, and official organi-

zations throughout the Church. The fruit of these conferences has been not only the constant guidance given to the Commission in deciding what steps to take and how to take them, but also the active determination on the part of many individuals and groups, in all parts of the Church, to initiate Forward Movement programs which would help them to meet their own local needs.

One of the fundamental principles of the Forward Movement program, therefore, has been that just as many of these conferences as possible should be held, and it is hoped that, during the last year of this triennium, there will be an even greater emphasis upon the value of these conferences. Clergy and lay people, in parishes and communities, in convocations and regions, in dioceses and districts should meet to face present needs and ask the question, "What are we going to do about it?" We urge, for instance, that rectors hold parish conferences, for vestrymen and other leaders, to ask such questions as: "Has this parish a large number of lost or casual communicants?" "Is the Church school program really effective?" "Have we a program of adult education?" "Are we awake to the needs of our community, and have we a sense of responsibility for the life of those about us?" "What proportion of our members are taking their Christianity seriously and expressing their loyalty by regular giving to diocese and general Church?" "Do the members of this parish prepare faithfully and come regularly to the Holy Communion?" "Is there an adequate program for the men of the parish?" Such questions considered by a parish group, and similar questions faced by those representing other departments of the Church's organization and life, must be the beginning of any program which is to result in progress. The Commission has prepared, and will be glad to furnish, material for use in such conferences. *Building a Parish Program* and *Religion in Family Life* are two pamphlets which have been helpful in many places.

Early in the life of the Forward Movement Commission its members recognized that no program for an advance in the Church's life can possibly succeed unless a majority of the Church's members are living as loyal disciples of Christ. Christian disciples are those who are following a Way, and there must be definite steps in such a Way if it is to lead anywhere. These steps are those which the Master took, and called His disciples to take. They have been designated in the Forward Movement program by the words, Turn, Follow, Learn, Pray, Serve, Worship, Share. Words are merely labels, but there is a reality to the experiences which these words describe. We must face this reality and be ready to go through these experiences. The Commission, from the beginning, has been calling members of the Church to take these steps; the first four having to do primarily with the relation of the individual to God, and the last three standing for our relations with our fellows and our corporate relation to God. Literature such as *My Own Steps Forward*, *Why Be a Christian* and several *Guides* on these steps of the Disciples' Way are available for use by individuals or groups, and may be obtained from the Forward Movement Commission (223 West Seventh Street, Cincinnati).

The devotional manual *Forward—day by day* which the Commission has published was planned, first, because many needed the help that these booklets can give them in their efforts to be more loyal disciples; and, secondly, because the wide daily use of such a manual serves as a bond which develops the consciousness of fellowship and unity which the members of our Church must have if they are to go forward. The fact that thousands of men, women, and young people have started to read their Bibles and say their prayers each day is surely one necessary step in the building of sincere discipleship. A great many of the almost six million copies of these booklets which have been sold have certainly not been used, but the orders and reorders which flow in, and the constant increase in cir-

THE ABC OF THE FORWARD MOVEMENT

culatation, would indicate that many are finding what they want and need in these manuals.

It is, however, important to remember that *Forward—day by day* is doing a lot besides helping individuals to be better Christians. A rector of a large parish writes:

I cannot begin to tell you the number of people who have come to me and written me of the good effect these books have had upon their lives. But more than that they have stimulated in a marked degree both attendance and devotion at our services.

When the majority of the members of a parish are reading their Bibles and saying their prayers (as we have been told is happening in certain places); when over fifteen hundred blind persons are daily reading with their fingers what we read with our eyes; when in three hundred churches in Japan thousands of Christians are using *Forward—day by day* in Japanese; when we find these booklets going into hospitals, prisons, schools, C.C.C. camps, reformatories, and homes; then we can be sure that these little books, in their gay colors, are serving as a strong bond of fellowship, giving our people a new sense of the unity which is ours as members of the Church.

The A B C of the Forward Movement is therefore:

A—All work together in building the program.

B—Become more loyal as followers of Christ.

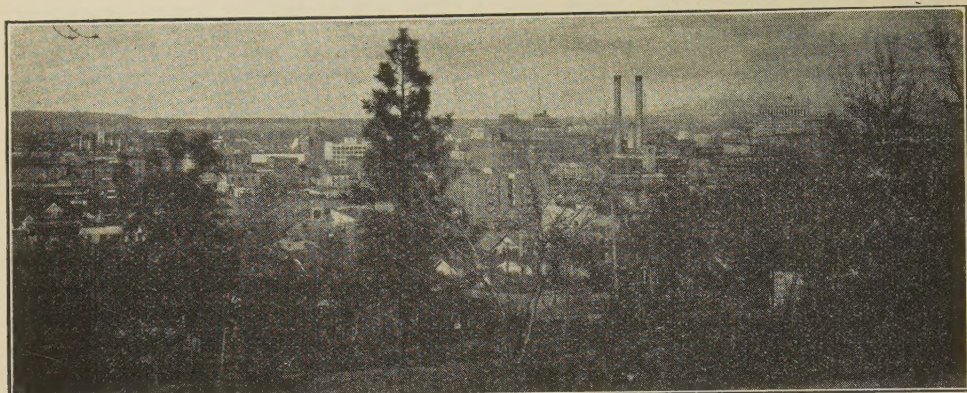
C—Corporate fellowship as members of the Church as we go forward day by day.

What ever is produced in the way of literature, courses, conferences, or other phases of our program, will be of value only when a person, or group of persons, determined to go forward, uses these tools to help in building a new life and a stronger Church.

There is no easy road forward. In this venture we must keep one great fact constantly in mind: God's way forward is always hard. It was for His Son and it will be for us. The call to join in the Forward Movement does not come from General Convention, or any individuals or commission, but from God Himself. He is engaged in our eternal onward march, and He calls the members of the Church today to meet the turmoil and confusion of the world by uniting as disciples of Christ in carrying forward His Gospel to all the world.

1 1 1

PARISHES and missions throughout the Church now are receiving reminders of the Good Friday Offering—the Church's annual gift to the Church in the Near East. This year marks the fiftieth anniversary of the reconstitution of the Jerusalem bishopric and the resumption of a work that represents the whole Anglican Communion in the Mother City of the Christian Faith. During the past twelve years the Church in America has made a notable contribution to this work through the services of the Rev. Charles T. Bridgeman. He has won recognition in the heart of the English work, has been helper and adviser to the Eastern Churches, and is a teacher in the seminaries of the Greek Orthodox and Armenian Churches. To insure the continuance of this service it is hoped that every congregation in the Church will make an offering for this great work in the Holy Land.



Frank W. Guilbert, Spokane

SPOKANE, WASHINGTON: SEE CITY OF BISHOP CROSS

Missionary District of Spokane is a Family

Work of Bishop Cross and his fellow missionaries is based upon principle that the fatherhood of God demands the "familiness" of man

By the Rev. Spence A. Dunbar

Rector, St. Andrew's Church, Spokane, Washington

PART ONE

THERE IS ONLY ONE WORD that adequately describes the work of the Church in the Missionary District of Spokane. That word is "familiness." The laity are consciously aware of it; the clergy work for it, plan for it, and direct every effort toward the fulfillment of the family ideal. Perhaps this "familiness" was born out of necessity, for the natural life of the country is so diverse and the social life of the people so ruggedly individualistic that they found that there could be no other way of survival than by depending on one another. It is a country of strange contrasts and contradictions, quickly shifting scenes of indescribable beauty and dull, monotonous "scab land" ugliness. There is no end to this diversity. One winds his way through dense forests of pine and tamarack and emerges, almost without warning, on wheat fields that roll on for miles and miles, the uniformity of which is broken only by a

cluster of farmhouses and a few struggling willows or poplars. In the midst of a desert one comes suddenly upon a city risen out of a reclaimed wasteland and supported by orchards of fabulous size and beauty. Mines, ranches, orchards, and timberlands, each with its different problem and type of resident—it is all strange and all very interesting.

If, then, one can first imagine the country, he can more easily visualize the task of the Church as it labors to help the people who live here. The diversity of natural conditions makes its task more complex and the resultant "familiness" that it has developed more remarkable.

In 1924 Edward Machin Cross came as the third Bishop of this missionary district. The country that he saw has been described. The task that he accepted is altogether obvious—to build a unity out of a diversity of aims and temperaments, of social and economic estrangements.

MISSIONARY DISTRICT OF SPOKANE IS A FAMILY

Underneath this apparently rugged struggle for survival there was a fine sympathy of effort. He determined to mature and spiritualize that effort. From the first the simplicity of his method has been disarming, the fundamental rightness of his working principle has been effective: the fatherhood of God demands the "familiarity" of man. The song of Romans 12 has been sung into the heart of every Churchman here, clergy and laity alike, "Ye are all of one body" therefore "love." No convocation convenes without first hearing again this message of "familiarity." The clergy meet as members of a family; the young people at the summer school meet together guided only by those rules that are for the benefit of the family. Nothing can be understood of the work that Bishop Cross has done here until first the purpose and the method is recognized—"familiarity."

It took years to make this theme the central working principle of the life of the missionary district, but today there are countless stories, told by the people themselves, as an illustration that Bishop Cross practices what he preaches. One little town will not forget how he had just returned to his home after conferring with the key people of a parish about some important financial problems, when he received word that a poor old woman, but one who had been a faithful servant of Christ, had just died. There was no hesitation or delay. The parish lacked a rector. It was more than two hundred miles away. Bishop Cross undertook, at his own expense, to fly there for the service. In the Spokane family there are no differences of degree.

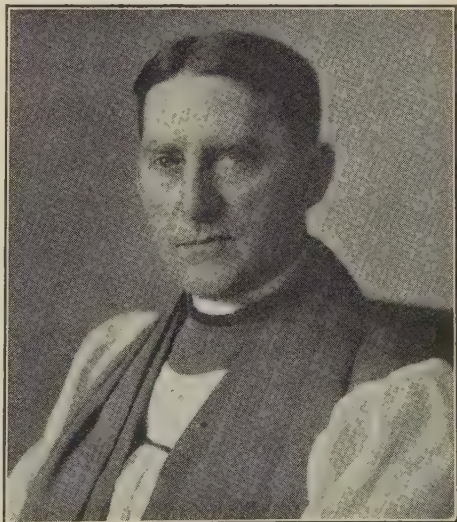
To describe the missionary district is merely to describe the man who directs it. And, further, it is only fair to say that unless one admires his ideals, his goal of "familiarity," his disciplined life, and his hard-driving, unrelenting, dogged determination to do better than a full-time job, he had better quit. High above the City of Spokane there stands a beautiful cathedral. It was his dream for lifting the spiritual life of the Northwest out of drab mediocrity by erecting a place wherein

men might actually lift up their minds and hearts to God in beautiful worship. Today, built into every stone of that cathedral, one can see the affection and devotion of the citizens of the city to the work of Christ as revealed to them in their Bishop. For he is The Bishop of this country. It was not only the work of our own people (they could not have done it, alone) but Protestants of every name, Roman Catholics, and Jews built in one united effort this tribute to Christ through him. He has the will to see things through. And the willpower that accomplished that work is expressed just as surely in every task to which he dedicates himself.

Some years ago a young man fresh from the seminary reported that he did not hold a certain service "because the door was locked and the key was lost."

That was no excuse for the Bishop. He replied, "The services in this district go on regardless. Why didn't you break your way in?"

The Missionary District of Spokane, since 1935 when the House of Bishops added Idaho north of the Salmon River to Eastern Washington, is an area of approximately seventy thousand square miles. Reference to a map will show



THE RT. REV. EDWARD M. CROSS
"Familiarity" is the central principle in the
life of his vast jurisdiction

THE SPIRIT OF MISSIONS

that it is impossible to make any visitations in Washington without first crossing the "scab" or "wasteland," and that all the parishes are on the edge of this circle. That necessitates such an amount of travel that last year including the necessary demands of the national Church on the Bishop's time he was able to sleep in his own home an aggregate of days not quite equal to two months' time.

Areas that were formerly staffed with two or more men have been enlarged, since the reductions forced by decreased giving, and placed in charge of one man. The Okanogan region, for example, is equal in area to the State of New Jersey. The missionary travels an average of twenty-five thousand miles a year to do his work. The demands made on one's physical power and spiritual strength are such that only the assurance of the "familiarity" of this work could keep one going during such times. Yet every man knows that he, his family, and his work are lifted daily into the Presence of God by a Bishop who cares. Every man knows that there is no time when his needs have not been anticipated and provided for as well as the means in the Bishop's control allow. Bishop Cross meets the spiritual needs of every man's family first on his own knees and then he arises to share all that he has to help his clergy who are confused or in want. That is also true of the administrative and parochial needs of the missionary district.

When the people in the missionary district have pleaded with him to disregard the continually increasing demands of the national Church on his time he has replied that the telling of the missionary story to the whole Church was part of his job. That has built into the work here a fine respect for the National Council. The men here have grown to feel their part in this larger family; indeed, even a comradeship with an ever increasing number of our Eastern cousins who help us so superbly through their personal association in the summer school and by faithful correspondence when they have gone.

Probably no expression of our "familiarity"

ness" was more obvious than a year ago when the Church was busily engaged deciding what should be done about the division of Idaho. With time and strength already at a premium it was suggested that the Bishop of Spokane should assume the responsibility of twelve additional missions stretched out over an area as long as from New York to Baltimore—and in a much more rugged and difficult country. To every query as to what he would do, whether he would accept or refuse, he only replied, "I am working under orders the same as you are. We shall do whatever the Church decides." That idea is catching; clergy and laity here saw again that the Church is a family. So our 1936 Convocation was a glorious one, with the Idaho branch of the family offering their faith and pleasure in the new relationship, and the Spokaneites only anxious that the missionary district could have a new name, a name that would show a fusion of friendships, and one that would make it unnecessary for the new members to assume our meaningless name.

In the days before our laity fully recognized the will power of Bishop Cross in his determination to carry the Church's work in the Missionary District of Spokane to a glorious fulfillment, they would come to him pleading weakness, or poverty or insurmountable difficulty and ask to close down. His regular answer was, "We don't close down, we open up." Today when there is a true Christian "familiarity" and an urgent desire on the part of our people and their unchurched communities for this Church, when there is a truly challenging opportunity to be met, how necessary it is that the "larger family" admit our need and repeating the faithful reply of our Bishop say, "They shall not close down, they shall open up."

Next month, Mr. Dunbar will continue his story of the Missionary District of Spokane by describing the work which is going forward under the direction of Bishop Cross, work which should make every Churchman resolve that his Church "does not close down" but goes forward, not only in Spokane but wherever its messengers have gone.

Church Has Invested with Wisdom in Japan

Sei Ko Kwai, now at the half century mark, has been guided along the way by American youth selected, with judgment and sagacity, by home office

By the Rt. Rev. John T. Dallas, D.D.

Bishop of New Hampshire

THE STOCKHOLDERS or those who own bonds in any business ought to want to know about the men who run the business and what their capacity for the business may be. This same sanity may well be applied to the affairs of the Church. There is an horde of men and women who have put money into the enterprise called the Church—and too, they have put more than money into it. Of course, no one who believes in God, in Jesus and His Church would quite demand the same sort of returns from the Church as he would from a corporation or a company that sells material goods. As a matter of fact, he ought to demand greater capacities and finer returns from those whom the Church places in positions of responsibility.

There is one segment of the Episcopal Church where its members may be sure that they have invested with wisdom. The men and women who have gone from America to Japan are the type which any concern would be glad to have in its organization. To know them and to analyze their training as well as their gifts is to unearth a group of servants whose talents have been multiplied tenfold by the exercise which the situation in Japan has given the use of these gifts. If it is

true that no accomplishment in a clergyman is ever wasted, it is more evidently true in Japan where every difficulty is doubled by the barrier of language, and more than doubled by that subtle difference between the Occidental and the Oriental minds. Here men and women grow under a tension which awakens their imagination and sets at work every part of mind and emotion.

The home office of the Church showed its insight and appreciation of young men thirty-five years ago, as it does today. Had all the members of the organization watched the young men and young women whom the home

office has sent to Japan in the half-century just closed, they would have more confidence than ever in the judgment and sagacity of the headquarters in the United States. Watch through these thirty-odd years a young and scholarly priest go across the Pacific and begin to weave his life into that which is now the Japanese Church. Such a web did he weave that the warp and woof of it has stood the strain of the life of priest, teacher, and Missionary Bishop in one of the very most crowded areas of the world's surface. Not only has this young American done so, but in the face of a difficult language, Oriental psychol-

ogy, earthquakes, fires, wars, international misunderstandings, he has become the head of a university to which students from all over the Empire come. Such a growth and such distinction have put this servant of the Church and his family in a position to minister not alone to the youth of Japan in a great capital, but also to assist and to advise a succession of American ambassadors and the important group of American business men who reside and work in that city.

Then too, general headquarters, with that same sensitiveness to the quality of the young men and young women, sent another scholar and musician who gave himself to the priesthood of the Church nearly a quarter of a century ago, who out of his natural gifts, his hard work in the northern outposts of the islands of Japan has grown into a position which is hardly to be compared to the power of any of his brother Bishops at home. Yet month after month he labors on, amidst the churches, the schools, the nurseries, the kindergartens, the hospitals, the little missions which the Church has entrusted to his care. Yes, he, too, with his family, work in the center of a countless horde of people who speak a strange language and who think in ways not like an American crowd.

The directors of the business of the Church seem to have been for a long time experts in the sizing up of youth. There is a third officer in Japan who has charge today of a work known the world over. Nevertheless he began to build a career in school and college here at home before he sailed off to the ends of the earth where this day he is loved by Japanese and foreigners alike. This trust which the countryside put in him and his family compelled the home office to thrust upon him a great burden. The directors at home were faced with a serious emergency on the death of another servant of the Church who too had won the confidence of wide areas of people at home and in Japan. And so, this young priest who became Bishop, has for months and months had to carry an international hospital as well as a widely-

spread diocese miles away from the hospital.

Yes—the directorate in New York City has chosen well and wisely in the youths whom it sent out to grow into Bishops in the Japanese Church.

More than that, the Bishops in Japan have had to have men and women to work with them in this adventure of the building of a Japanese Church. These workers blend into the spirit of their leaders. It would almost seem as if the choicest priests, teachers, workers, had been picked for Japan, the choicest out of the whole Church in America. No group of women could be mustered anywhere in the world who show greater skill, finer devotion, or more painstaking attention to the interpretation of the Church, than the teachers, nurses, evangelists, deaconesses, doctors, and wives of missionaries who are at work under the Bishops in Japan. Some of them preside at the head of big enterprises and of important institutions.

To train nurses anywhere on the American continent would be considered not only a difficult but a desperately necessary contribution to make to the community. To do such a work at the heart of the Japanese Empire requires a delicacy of feeling and of appreciation of the traditions of Oriental healing and Oriental care of the sick, that only a woman of imagination and of high professional standards would dare to undertake. Nevertheless, with a background of such sensitiveness and under the inspiration of a great doctor, the work is done for the Church in Japan, and so splendidly done that the career of a nurse in that island Empire has been put on a basis to bring credit to the profession. Another American woman in command of the nurses at this hospital is in the enviable position to welcome the inspection of her institution by anyone from home or abroad. When it is remembered that her work is done with Japanese nurses and under both Japanese and foreign doctors, it makes her success the more remarkable. In the same hospital the constant stream of babies comes and goes but under the

CHURCH HAS INVESTED WITH WISDOM IN JAPAN

care of an American nurse, such as only a Christian woman could give to the babies from the best homes and from the city's back-alleys where the foundlings are picked up. That is the type of woman which the Church has sent out to assist the Bishops in an illustration of the message and spirit of that Church.

Less dramatic perhaps, but none the less valuable in the building of this new branch of the Christian Church are the women who teach the boys and girls who come to the capital of the Empire. Like teachers the world over, they put themselves into the lives of their students not only in classroom but by way of every sort of human and friendly contact, in chapel, at the organ, in the vestingroom as choirmother, in a little home as hostess on many an occasion, or when earthquake and fire demand, to create a school as beautiful as any in the homeland. All of which mission has to be accomplished over the barrier of language and of traditions. The best of it is that they themselves do not think of all their fine efficiency in any other terms than just the day's work which any teacher would gladly do.

Certain parts of the Church's endeavor in Japan attract more attention than others because they are more easily to be seen or are more dramatic. To be a monk in Japan does not attract any attention at all because there are so many kinds of them. The Christian monks are no exception. They are a very grand exception, however, in that their work and their life

is on the front line trench. They really live in poverty and they really work among the poorest and the most outcast. Their vows were not taken in vain.

To be a musician in the Church in Japan brings no kudos. It will, some day, because the musicians at the moment are in the process of creating a Japanese hymnology, words and tunes. Nothing could require more patience. It is not any easy thing to translate an American poem or hymn into Japanese. Nor is it anything now but a hope that soon the Japanese themselves will express their devotion to God in Jesus in their own poetry and in their own music. Those organists who labor week in and week out to teach the Japanese Church to chant and to sing, deserve greater credit than any fame today accords them.

To teach the theology of the Church to Japanese seminarians does not attract attention, but it has to be done, and carefully. Here again the hazards have to be overcome, the hazards of language and psychology—more than that—in comparison to the American seminarians, the Japanese theologues have not had the same preparation. In this department, too, the Church has chosen with insight and adventurousness young scholars who would have distinguished the seminaries in America.

Teachers of many subjects are sent to Japan by the home office. Often these same young men and young women teach that subject which they accepted, to discover that as the years go on they teach,



BISHOP DALLAS MEETS WITH LEADERS OF JAPANESE BROTHERHOOD OF ST. ANDREW

"and gladly," many a subject which is on no curriculum. It is in this way that the quality of the young person shows up. One man goes to teach business courses in a university, and finds himself an evangelist, an organizer of Christian Japanese youth, the writer of a football rulebook, the manager of a baseball league of a great metropolitan area, the trainer of Olympic teams.

Another youth goes out to do what his hands find to do for God in Jesus. For more than a quarter century he labors with a handful here, a little group, buys a tiny rectory and a plot of land, sees a small church built. Today his wisdom, his character, his experience, make him the adviser of Bishops and other workers in a diocese wherein eight million people live. In that same diocese, at the edge of a great slum district of a teeming city, there is at work a young man with the same devotion. He has erected a modern church, a parish house, wherein is everything that one would find in an established parish house here at home. Again in this diocese which holds one of the ancient cities of the world, you will find a kindergarten called The House of Light, and a fine girls' school, an excellent hospital, a day nursery, and eighteen other kindergartens—all busy and hard at work with the young men and young women sent out from headquarters because they had a capacity for growth and because they believed in God in Jesus.

The directors of this enterprise must have learned much geography in the last half century. They did not let their minds dwell only on the beaten path. No more did they let their enterprise stay only in the familiar places. They did not hesitate to send some of their best choices to the north where winter and isolation are part of the hazards which must be faced. No better Christians and no finer sporting spirit will be found anywhere in the world than among the men and women who preach and teach year in and year out in this northern diocese which comprises twenty-six thousand square miles and has a population of six million people. Lay-

men and lay women, priests, deacons, catechists, with verve and dash and with a marvelous sense of humor, carry on and fulfill their promise.

All this has brought about a result. As every good business expects, the result has been the accretion of Japanese men and women who measure up in calibre to the men and women who have been sent out from the United States. It is a list of distinction and of high accomplishment, a group in which the Church ought to take pride. Whether it is the chaplain of a girls' school or the professor of theology, the pastor in an international hospital or the head of a university, whether it is the mother at the head of a day nursery or the secretary of a youth movement, the doctor of a dispensary or an instructor in philosophy, watch them one by one, you will thank God that the Church has them and also that the Church has had wits enough to use them and their gifts to the glory of God in Jesus. It matters little where they are at work, at the center of an imperial university or in a tiny rectory surrounded by Shinto shrines, the quality of their Christianity and of their work is something for the Church at home to imitate.

There is a last group which the directors of the company have an interest in, but for which they cannot be held responsible, namely, the babies. The American mothers and babies are Exhibit A—even to clothes, posture, care of the eyes, teeth, tonsils, even to the matter of discipline. It is a part of the organization not often mentioned in reports, but it is a force in the spread of the Gospel.

And for whom?—to the glory of God in Jesus and for the sake of students of an empire of ninety million people, for the sick of an empire, for the children of the slums of great metropolitan areas, for theological students, converts, farmers, young men and women, laborers in the silk factories, for the foundlings, for the slaves of an age-old system, for the babies of an Oriental empire—and because One said "Go ye unto the ends of the earth."

New Generation is Building in Mountains

Teacher in winter, social and religious worker the year round enables missionary to help people to a more abundant life

By Caroline Gillespie

Rosborough House, Edgemont, North Carolina

¹ Caroline Gillespie who here tells of her work in the mountains of North Carolina wanted to serve the Church in Liberia. But appropriations were being reduced and there was no money for a new worker. Miss Gillespie then looked around for another spot which needed her. She found Edgemont, North Carolina.

Twenty-five years ago, the Rev. E. N. Joyner of Lenoir discovered and visited this settlement of mountain people. A few years later Miss Kate Rosborough went there to live as resident worker. Unfortunately during her first vacation she was fatally injured in an automobile accident. The people of Edgemont were disconsolate but were eager that the work she had begun continue. Funds were raised to purchase an old homestead with eighty acres of land as a community center to be called Rosborough House. The work had the endorsement of the diocese but received no support from it. How carry on? For nearly a decade Mr. and Mrs. Joyner spent their summers at Rosborough House and the work continued. Then came a lapse; the problem of supporting a resident worker being ever present—insurmountable unless the right person could be found for the adjoining county school—to teach there and carry on the community work as well.

This was the situation Miss Gillespie, after a period of preparation at Windham House, found in 1934. She was promptly appointed teacher in the county school and since, supported by the school, she has carried on the Church's ministry at Rosborough House.

1 1 1

ON THE edge of the great Tennessee Valley basin are many tiny settlements of mountain people, as yet untouched by modern civilization. There are no industries upon which the people depend for a livelihood. Twenty years ago the lumber companies cleaned the hillsides of timber. Only here and there great stumps remain as tombstones to mark the memory of a once virgin forest—white pine, poplar, and hemlock. Mighty chestnuts now dead, stand like silent sentinels against the sky.

The people, themselves, seem to have taken on the temper of living in the past—"jist our homes and land left." But all are landowners and farmers. The farms are not as large as they once were, having been "heired" through long and large generations. In many cases, too, the landowner has sold a part of his meager acreage when he could not pay taxes on it all, or when there "weren't no other way to git money and the 'young uns' was 'bout nigh naked." The one-teacher school affords an education as best it can. A secondary education is something only for those who wish "book-larnin'." The herbs of the hills afford medicine for all ailments. A doctor is resorted to only in extreme cases; cases often too extreme to be corrected at the eleventh hour. Finally, the wandering preacher, perhaps with only a third or fourth grade education, gives the sole religious instruction to an innately God-fearing people; some of the finest stock of Ireland and Saxony. The clear cut features and lines of refinement, the intelligence and resourcefulness with which they meet life, and their simple courtesy and kindness, bespeak a cultured inheritance.

In June, 1934, I came into one of these little settlements to work and live, as a teacher during the winter months, as a social and religious worker the year round. For years I had hoped and prepared for this opportunity of serving a people, and thus, helping them to build a new generation with a life full, abundant, and free. Little did I then know of the problems one must meet, of the five-fold mission that must be mine, or of how timeless the task must be.

The mountaineer's one contact with the



SOME OF EDMONT'S BOYS AND GIRLS

Miss Gillespie's main job for eight months of the year is to teach twenty-six children scattered through seven grades. These are the first to fourth graders

outside world has made him suspicious of all who come from it. With a deep sense of justice in all dealings, with a simple faith that other men are the same, he did not question the amount of money offered for his timber. After the deal was made, he found to his amazement, he had been bested. Again, for generations he has paid taxes. And he has believed all these years the answer of politicians to his request for a better road or a better school, "We will do our best. We haven't much money. But perhaps we can next year." But the years have come and gone; nothing has been done, and a sense of hopelessness and bitterness has displaced his faith. I had to meet that suspicion.

The October, prior to my coming here permanently, I visited the settlement. I asked one of the men if he felt the social work which had been begun in 1916, but closed for ten years, should be attempted again. Slowly he pondered his answer, spat halfway across the room at the fireplace, and then declared, "Wal, it depends on who it is a-comin' in. Some of 'em you have had in here was jist too civilized!" My rural background stood

me in good stead. After we had talked corn, oats, and potatoes, and I had selected some of his best ears to take to my father to show him what fine corn they could raise, and had climbed over the old rail fence to go to see the pig he was fattening for Christmas, he turned to me and said, "I hope you will come back to us. I 'low we can git along with you fine!"

Two days after I arrived in June, a little three-year-old boy had double pneumonia. The parents took him to a hospital forty-four miles away, but, on being told of the seriousness of his condition, refused to leave him at the hospital for fear he would die. I went down as soon as I heard about him and asked if I might help.

"Do you know anything about the 'pneumonie' fever?"

I did. As soon as I took his temperature, I was a doctor to them. For five days I nursed the child, night and day. On the morning of the sixth day there was no fever and I went home to get some sleep.

Late in the afternoon they came for

NEW GENERATION IS BUILDING IN MOUNTAINS



THE PLAYGROUND AT ROSBOROUGH HOUSE

The adjoining community center provides not only recreation for the boys and girls of the mountains but guidance and help for the entire population

me. "Howard was a-jerkin' and jist a-burnin' up with the fever."

I never covered a mountain mile as quickly as I did that one. As soon as I saw him, I knew it was not pneumonia causing that temperature of 106 degrees. I noted cherry stains on my sheet, a green apple core on the bed.

"What did you give to eat, besides the broth and toast I left for him?"

"Wal, we let him have some cabbage and corn bread for dinner. And the younguns give him some apples and cherries, I guess. He was cryin' for them, and I 'lowed he ought not to cry."

I said nothing, but I set to work. An hour later the temperature was down, but I knew there was a longer road ahead. I asked them to let me take him up to the house where I could be with him constantly, had things to work with, and where he could be quiet. Only thus could I save him, and then it was doubtful. An older sister went with me. A week later, I returned him, safe and sound.

That was my introduction to the people. But it was more than that. It opened to me the medical side of my work. News

went out that there was a doctor here! People began to come from miles around. In many cases the practical experience gained when working in the infirmary at college, my simple knowledge of first-aid, and my chest of general medicines meet the need. Perhaps it is an infected foot, or a little child covered in "summer sores" (impetigo), or a mother with pellagra; a solution of lysol and a bottle of brewer's yeast do their work.

In other cases, however, in which I know a physician is needed, I get the patients to one. That is not always easy. You have to persuade them that they really should see a doctor. In that they are not "took down, yit" they think they "cain git along a while longer and save that much money."

I stood one day at the cemetery and counted the graves of nine young women. Upon inquiry, I found that in eight of those cases a life would have been saved had a doctor been present at childbirth.

When the district health officer examined the school children, he found that eighteen of the twenty-six needed tonsil operations, nine needed glasses, all need-

THE SPIRIT OF MISSIONS



HOWARD

Care of this lad, sick with pneumonia was Miss Gillespie's first task at Edgemont

ed dental work, while some had thyroid trouble or anemia. Only one had T.B. We hope to take care of the worst tonsil and eye cases, but I doubt that much will be done for the others. I asked one father to have his child's eyes examined and glasses fitted, offering to take her out to a good doctor who, I knew, would do it reasonably. I got no further answer than, "You know I hain't the money. Don't seem as if a child needs 'em no-how. I am nigh sixty, and though I don't see good as I once did, I still gits along."

But my main job for eight months is teaching twenty-six children scattered through seven grades. The schoolhouse and equipment are no different from many found in the mountains. Built partly through the interest of an individual, partly through the county, and by the free labor of the people themselves, the building serves as a chapel and a school. After twenty-two years, the cheap roofing has deteriorated until the building leaks all over. It is supposedly heated by an old cast stove made in the eighties. The blackboards, cracked and peeled, the few single desks now shaky, the long benches bearing the testimony of sharp

knives and new pencils, and one map, that of the United States, washed with the walls in heavy rains and melting snows, completed the equipment I found awaiting me. No sanitary provisions, no supplementary readers, no library, and only about a third of the children having the required texts!

With the approval of the County Superintendent of Education, I went before the County Commissioners and urged making the necessary repairs. I was given a half-gallon of blackboard paint and a shovel with which to take out ashes,* besides the usual broom, box of chalk, and two erasers!

The background of the children is likewise meager. Some of the parents can read, but most of them have had only the "schoolin'" offered in the one moonlight school taught here twenty years ago. One home receives a weekly newspaper, two receive *The Progressive Farmer*, but into the others not a single publication goes. The family's library consists of the few textbooks the children have. But the children themselves redeem the picture. With their bright faces, their innate intelligence, and their eagerness to learn, they keep their teacher alert.

Friends have made possible the gathering together of a library. Each group now has its library day. It has been gratifying to watch the interest in reading grow, and the horizons broaden. We now have a map of the world, the United States, the Carolinas, and a globe. As the children stand and gaze at these they seem to think I know some one in every place!

"Who lives here, Miss Gillespie?"

"What do people do here?"

"How do they live?"

I attempt to answer those questions as intelligently as possible and help them feel that boys and girls of India, China, Africa, or Japan are not inherently different from them. Knowing no other race and therefore having no prejudice, they seemingly accept that fact.

I did not know there were children

*Since this was written, the County Commissioners have re-roofed the schoolhouse.

NEW GENERATION IS BUILDING IN MOUNTAINS

who could not play together. At dinner hour, the boys were accustomed to congregate in the edge of the woods to see a fight, the actors being the latest two who had gotten mad with each other. There were always two, or more!

One day at recess I suggested playing baseball.

"What is that?" Grady, the champion fighter, was eager. I simply gasped.

"Don't you know what baseball is?"

"No, 'mam'. I have seen pictures of them in a cat'log, but I ain't never had one in my hand."

We organized two teams, boys and girls mixed on each side. I pitched at first, umpired, and often played on whichever side needed a little boosting! In the first set-up Grady was the catcher. When I had pitched about the third ball, he was simply furious. On being asked the trouble, he said, "I ain't a-goin' to stand up here and let you throw balls at me!" Now Grady can knock a home run nearly every time he gets up to bat. This year there has been no fighting on the school grounds.

But educational work does not stop with teaching school. In the clubs for the boys and girls, women and young people, we have taught sewing, cooking, canning, first-aid, weaving, and simple leather and wood work. While the groups are gathered together we discuss current problems, particularly those which affect their lives. The Tennessee Valley Authority and the question of co-operatives have proved the most interesting. And from those clubs, they go home, perhaps with a magazine or a book from the library, or a puzzle to work: things to read and to do on rainy days or in long evenings. Yes, it is educating a community.

One cannot help but admire the utter independence of these people. Their own land furnishes to them all their food except coffee, sugar, and flour. They have few manufactured plowshares, ax or hoe handles, and in some cases the plow points are made in the blacksmith shop. Household furnishings likewise bespeak the ingenuity of the men.



MISS CAROLINE GILLESPIE

Includes showing the farmers how to grow better crops as a part of her manifold service to Edgemont

The mother's job does not end in doing the cooking, canning, sewing, washing, and gardening. She helps in the field when needed, and, in the evening, turns to the task of quilting, mending, or broom making. From the old grease, soap is made. Herbs are gathered seasonally in order that the many teas may be had in case of illness. And between it all, the house must be kept neat and clean.

They depend upon the sale of a few potatoes to pay taxes; upon cutting and selling a little wood for fuel to get the tobacco and snuff, the coffee and "sodie," the sugar and flour, when possible. In the summer, they take as many vegetables and chickens as they can "toat" across eight miles, to sell to the "city folks." From this source, the family's clothing must be bought, and the amount of clothing each one has, depends upon the amount they can sell.

The women gather galax leaves for market. But they receive only twenty-five cents a thousand for them after they are graded, bunched, and tied. The best pickers average about five thousand a day. One mother asked me to take thirty

THE SPIRIT OF MISSIONS

thousand out to a truck for her. They represented two weeks' work. When I brought back the seven dollars and a half, she smiled and said, "Now I 'cain git' shoes for three of my children." And she has nine!

Through an old clothes sale I have been able to help them have more of the clothing which they need. On "Rag-Shakin' Day" they come with their produce and "swap" for the things they want. I take the salable articles to market and turn the proceeds into materials for the clubs.

The idea of coöperative marketing has been difficult to get across to them. Self-interest is a very strong thing, and one cannot expect that to be submerged quickly, until through experience, they learn that by coöperating, all can profit.

Last summer saw the first step forward in coöperative canning and marketing. We put up more than five hundred cans of tomatoes and soup mixture for market. As we sold these immediately and at a good price, there will be more vegetables planted for this purpose yearly. Then every family, save one, joined in picking blackberries, which were loaded on my trailer and sold to a cannery forty miles distant. In this way we disposed of 270 gallons. As one man said, "This is the first time I have ever had a new pair of overalls in August."

The use of fertilizer and good seed is foreign to them. When I had my potatoes and corn planted, I had difficulty in getting them to use the fertilizer needed to make a good crop. They put out all allowed on the potatoes, but when it came to the corn, one of the men simply refused. So, we compromised. On the poorer land in the field he was to use fer-

tilizer, on the better he was to use none. When gathering time came, we averaged a third more feed and corn from that which was fertilized than on the other. This year that man is ordering fertilizer. As they see, they will believe.

Having lived so close to nature and dependent upon her forces for food and raiment, mountain people are keenly aware of a Divine Providence. They have seen their crops, full of promise, the fruit of their labors, washed away in heavy rains, or parched beneath a merciless sun. And they have reaped the goodly harvest as well. Indeed, they feel with St. Paul, "I have planted; Apollos watered, but God gave the increase."

Still He is an unapproachable Deity to them, certainly One who sits in judgment and condemns all us poor sinners to everlasting damnation. "Oh, Prepare to Meet Thy God" is the most often and fervently sung hymn.

When I came, I found a little Sunday school organized. Today it is a growing institution, with three teachers and forty members. Then there are the bi-weekly "meetin's" for which I am responsible. I secure a minister to come in as often as weather permits, but at other times I have to be the preacher! I have watched their reverence grow. But only slowly will they come even to conceive of the Christ who is warm and lovable.

One of the greatest pleasures of working with these people has been their appreciation of all that we have attempted to do together. No people could have been more kind, more generous, or more hospitable to a stranger. Often as I turn homeward at the day's end, their words linger in my thoughts, "We sho' do thank ye."

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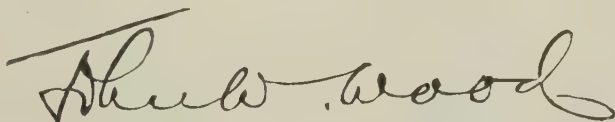
As THE SPIRIT OF MISSIONS goes to press, Dr. Douglass Henry Atwill, elected Missionary Bishop of North Dakota at the recent meeting of the House of Bishops, is being consecrated in the Church of St. John the Evangelist, St. Paul, Minnesota. Pictures of the consecration and a story of the work of the Church in North Dakota today will be a feature of our March issue.

The Spirit of Missions

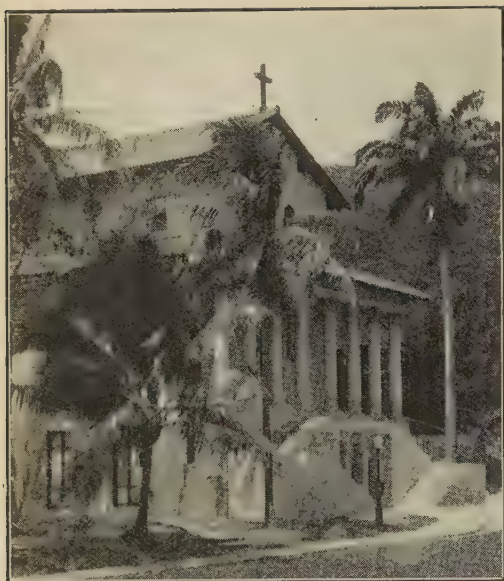
PICTORIAL SECTION

“Let Us Make an Offering”

ANOTHER LENT is another chance for the young people of our Church to help tell the blessed Christmas story in ways of practical helpfulness. Friendless children, through our Church homes, will find a friend in Jesus. In our Sunday schools the young people of many lands will learn how to live as His children. In our hundreds of day schools from Africa to China, from Alaska to Brazil, young people will be trained to become Christ's disciples and faithful followers. In our hospitals sick children will be cared for and brought back to health. Friendship, Christian nurture, education, health—our Lenten Offering means these and many other good gifts. Let us make it a great offering of love for our Lord. Then Easter will be a joyful day for ourselves and for others.

A handwritten signature in cursive script, reading "Thelma Wood". The signature is written in dark ink and is positioned above the printed name and title.

Executive Secretary, Department of Foreign Missions



St. Luke's Cathedral, Ancon, is the center of the Church in the Canal Zone, to which jurisdiction the Rt. Rev. Harry Beal (below) goes early this month

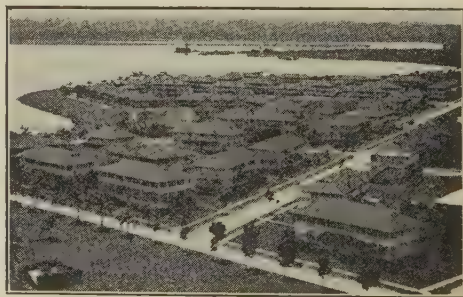


Canal Zone Receives a New Bishop

Selected as Missionary Bishop of the Panama Canal Zone by the House of Bishops last October, Dr. Harry Beal was consecrated to the office of Bishop on January 13, in St. Paul's Cathedral, Los Angeles, California, by the Rt. Rev. W. Bertrand Stevens (Los Angeles), the Rt. Rev. Louis Childs Sanford (San Joaquin) and the Rt. Rev. Robert B. Gooden (Suffragan, Los Angeles). Other Bishops taking part (see picture on facing page) were the Rt. Rev. Edward L. Parsons (California) who preached the sermon, the Rt. Rev. Benjamin D. Dagwell (Oregon), the Rt. Rev. William P. Remington (Eastern



Children's Home at Bella Vista, the only Church institution in Bishop Beal's new jurisdiction, is now approaching its twentieth anniversary. Miss C. E. Ogden is in charge



Balboa—a city built by the United States. Government employees, both civilian and military, constitute a large part of the population to whom Bishop Beal will minister



Oregon), the Rt. Rev. A. W. Noel Porter (Sacramento), the Rt. Rev. Walter Mitchell (Arizona), the Rt. Rev. H. H. H. Fox (Montana), the Rt. Rev. Thomas Jenkins (Nevada) and the Rt. Rev. Walter Burd (Saskatchewan).

The missionary district comprises the Canal Zone, the Republic of Panama, and parts of Colombia. Without a Bishop since the translation, in 1930, of the Rt. Rev. James Craik Morris to the Diocese of Louisiana, the missionary district reports nearly seventeen thousand baptized members in its eleven missions. The story of the Church's work in this interesting field was told in full in *THE SPIRIT OF MISSIONS*, June 1935, page 251.

Bishop Beal with the Bishops who participated in his consecration in St. Paul's Cathedral, Los Angeles, where for so long he had been dean



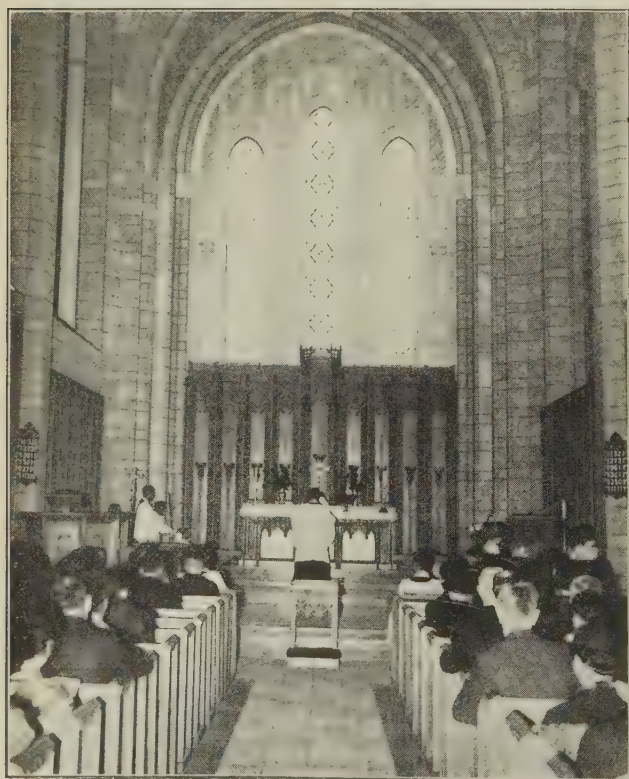
At the crossroads of the world, with ships constantly passing through the canal (below left), Bishop Beal will find many types of life. (Above) A street in Panama City. (Below right) a street in an interior village, far from the railroad



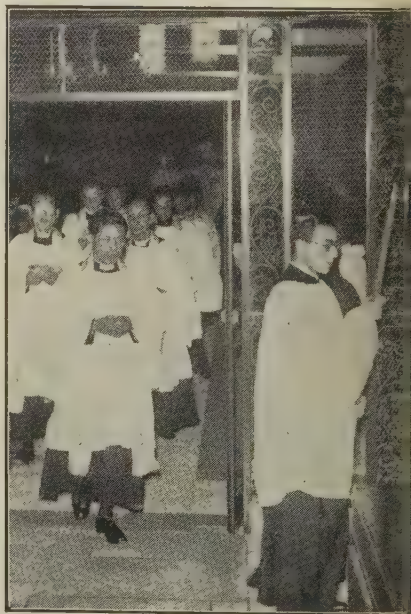
Chapel of St. Luke's International M



Participants in the consecration were the Rt. Rev. N. S. Binsted, Bishop of the Tohoku and President of the medical center; the Rt. Rev. Y. Matsui, Bishop of Tokyo; the Rt. Rev. C. S. Reifsnider, Bishop of North Tokyo; the Rev. T. Takamatsu; and the Rt. Rev. S. Sasaki, Bishop of Mid-Japan



More than five hundred members of the medical center and many friends, both Japanese and American, gathered for the formal opening. In designing the chapel, Mr. J. Van Wie Bergamini, combining a Gothic interior with the other units of the medical center, brings to fruition one of the founder's dreams. At a brief memorial service to the late Dr. Teusler's urn containing Dr. Teusler's remains are joint memorials to Bishop Binsted and Bishop Matsui. The chapel completed the niches of the rear wall in the center, flanked on both sides by niches associated with

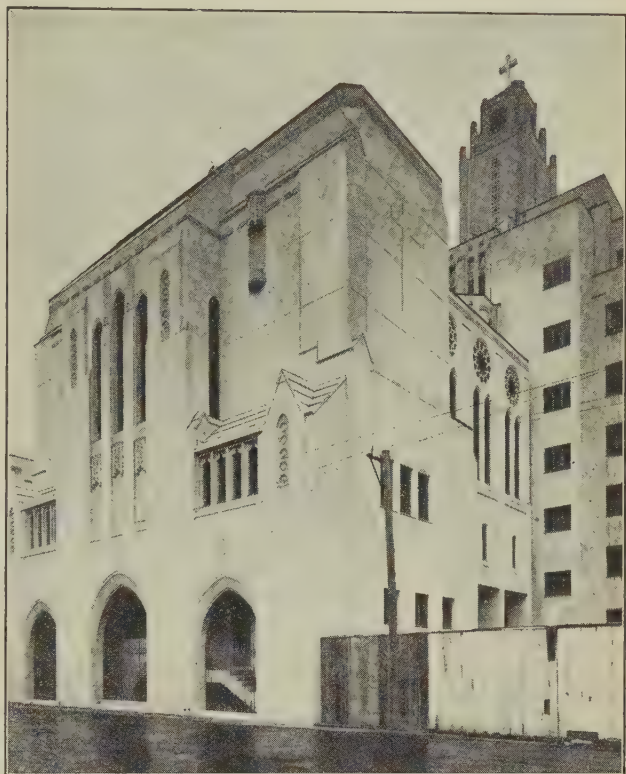


(Above) The Rev. Shinji Takeda, chaplain of St. Luke's Medical Center leads the recessional at the close of the service of consecration. (Left) Mr. Takeda reads the sentence of consecration

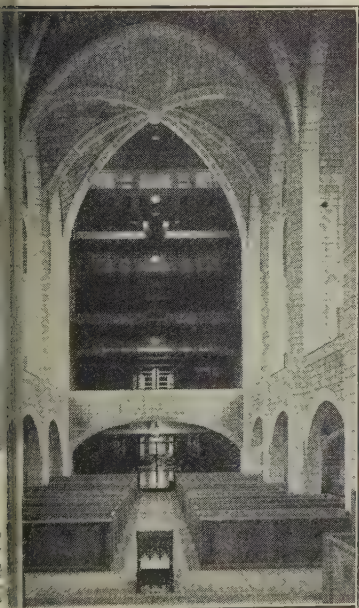
Cal Center is Consecrated in Tokyo

the staff of St. Luke's Hos-
e and foreign, including the
ew, filled the chapel and its
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apel, the mission architect,
lished the difficult task of
modern exterior to harmonize
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te Rudolf Bolling Teusler.
before the consecration, an
was placed in an especially
altar itself and the reredos
n and Dr. Teusler. When
ll contain a statue of Christ
figures of Christian heroes
of healing.

ure of the chapel is the series of
es on to which patients may be
d from adjacent wards and private
to listen to the services. The
chapel is four stories high



The exterior of the new chapel harmonizes with the modern architecture of the other units of the hospital—all are of reënforced concrete. (Below) Forty nurses comprising the chapel choir occupied the choristers' stalls. More than two hundred other nurses in uniform filled the first balcony





A ST. PAUL'S (TOKYO) GARDEN PARTY FOR BISHOP DALLAS

During the recent visit of the Bishop of New Hampshire to Japan the students of St. Paul's University entertained him with a unique party at which various Japanese games were exhibited. This is the sword drawing (see page 75)



BISHOP WHITAKER MEMORIAL CHAPEL, SILVER CITY, NEVADA

Built of sixty-year-old lumber taken from the dismantled Bishop's house at Virginia City this new chapel was recently dedicated as a memorial to the first Bishop of Nevada by the present Bishop, the Rt. Rev. Thomas Jenkins



SAGADA HIGH SCHOOL PUPILS HAVE A PICNIC

From missions all over the Mountain Province selected boys and girls come to the Church's high school for further training as leaders of their own people. Some of the boys go on to the seminary



GIRLS AT CASA HOOKER AID THE LENTEN OFFERING

During Lent these children of the Church prepare and present plays to raise money for their mite boxes. Here are some of the younger children in the Indian costumes of one of the plays which they gave

SANCTUARY

Liberia

He that serveth the Lord shall be accepted with favor, and his prayer shall reach unto the clouds.

IN ALL GREAT AFRICA, Liberia is the only country at present where the African sits at the head of government. This fact alone would emphasize the need for giving to the young people of the country the soundest possible education and character training in Christian schools.

Add the fact that a knowledge of public health is sadly lacking, and the need for medical missions becomes clear.

Add the fact that underlies and outweighs all others, that out of two million people few have even heard the Gospel and few have been offered its gift of new life, and the urgency of the Church's Mission in Liberia must be apparent.

THANKSGIVING

For the missionaries of the first hundred years, many of whom died in service, their names all but unknown to their fellow-Churchmen at home.

For men and women of Liberia who have heard and accepted the Christian way of life and have tried to help their countrymen.

For the work of Church of England missions in other countries on the West Coast and throughout the eastern half of the continent.

INTERCESSION

For Bishop Kroll as he studies his new field; for the Suffragan, Bishop Gardiner, the few foreign missionaries on the staff, and the African clergy and other workers.

For the growth of the Church's Mission; that plans for advancement may be made wisely, that more workers may be added, that recruiting and training of African clergy may be resumed under the highest standards.

For the Church's institutions, St. John's School for boys, House of Bethany and Emery Hall for girls, St. Timothy's Hospital; for each mission, its priest and people; for the Holy Cross Mission.

For Church people in the United States, that they may feel increasingly their responsibility for this work.

For the Kingdom of God, that it may come more speedily in all Africa. With political upheaval in the North, Moslem power throughout the interior, acute racial and industrial antagonism in the South, Africa is "dark" indeed though not in the sense used by our grandfathers. For them, the door was barely open to missionaries; for us, the door is wide open.

1 1 1

O GOD, who hast set before us the great hope that thy Kingdom shall be established in Liberia, so rule our lives by thy Spirit that all our thoughts, desires, and acts being made obedient unto thee, thy power, thy glory, and the mightiness of thy Kingdom may be known in the counsel of men. For Jesus Christ's sake. Amen.

“Hopeless Creatures, Sit Patiently and Wait”

St. Timothy's Hospital, Cape Mount, the only place in Liberia where a simple appendectomy can be performed, is soon to have a new home

By Werner Junge, M.D.

Missionary Physician, St. Timothy's Hospital, Cape Mount

This is the fourth article in a special series on the Church in Liberia which THE SPIRIT OF MISSIONS is publishing as its contribution to the current Church-wide study. In an early issue the Rev. Alan R. Bragg of Cape Mount will write on the Vai people.

1 1 1
ST. TIMOTHY'S HOSPITAL, begun in 1918 as an offspring from the House of Bethany, was the last great and successful step forward, taken by the Church at Cape Mount, Liberia. Like a proper child this hospital has developed gradually, had its troubles, setbacks, and successful times. And now, having arrived at manhood, it can be considered a promising institution, easily able to stand every comparison with the five other hospitals in this country. It is the only one where a major operation or even a simple appendectomy can be performed.

A few figures of the last year will give a clearer impression of its work than many words. During the year:

Clinic treatments numbered.....	6,400
In-patients numbered.....	468
Major operations.....	228
Minor operations.....	48
Deliveries.....	8

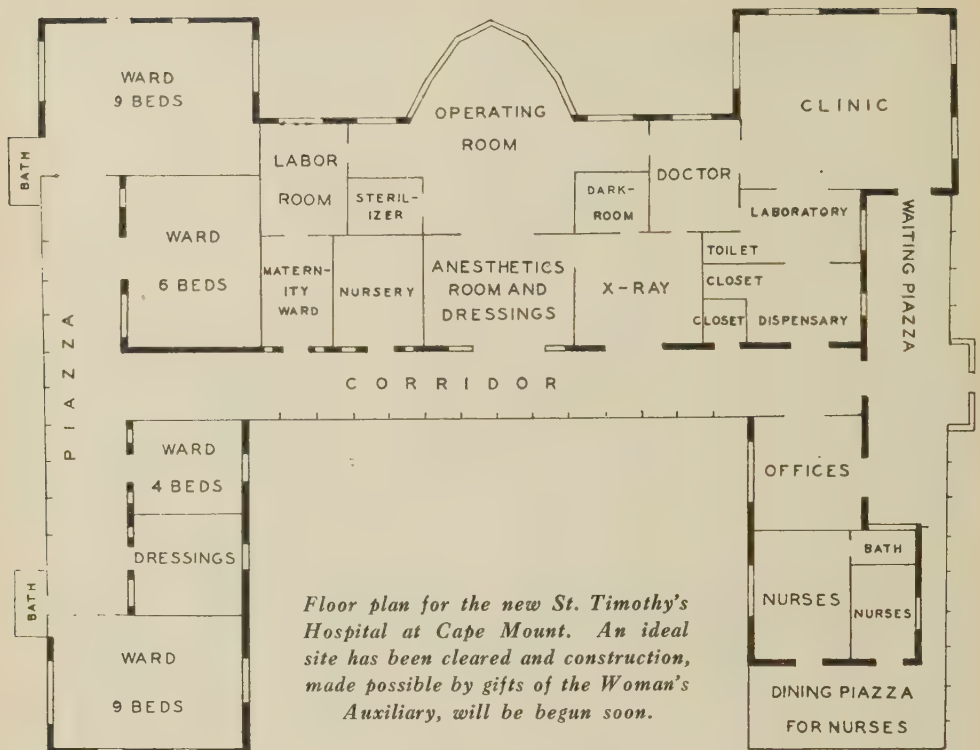
The patients are about sixty-five per cent natives and thirty-five per cent civilized Liberians. Some come from the farthest ends of Liberia, and travel weeks to get here. Usually we dislike that, because the patient's introduction usually goes something like this, "Doctor, here I am. I started at Cape Palmas with twenty dollars to come to you; seventeen dollars I spent on traveling; here are three dollars balance. Now you must cure me."

Then follows an half-hour's argument that three dollars would not do, the patient trying to persuade us that he has actually spent twenty dollars to be cured, not only three dollars. Nevertheless patients generally pay their expenses (no fees are charged); although one-fifth contribute nothing at all.

With these payments the hospital earns about thirty-five dollars a month. This added to the monthly appropriation of \$139 runs St. Timothy's Hospital. It seems very simple but I feel that the doctor in charge ought to have studied economics more than medicine. But were it not for the extra help of the Woman's Auxiliary and other friends, it would be impossible to go on. But we are confident that on the eve of recovery we shall see better days again. At least that is what the nine nurses-in-training (if that expression is permissible when there is no nurse to train them) say. These nurses are a chapter for themselves (see THE SPIRIT OF MISSIONS, December, 1936, pp. 541-5): natives, trained in the House of Bethany or St. John's School, working for a salary of from one to three and one-half dollars a month, understanding almost any language (even the Doctor's Anglo-German), able to give intravenous injections, do small operations, perform ether narcoses of more than one hour, run wards without quite understanding all that they are doing. If one considers the nurses' qualities at St. Timothy's Hospital as a test of the effectiveness of the mission schools, only the highest words could be used to record the quality of those schools.

It may seem strange to some that

THE SPIRIT OF MISSIONS



nurses are allowed to perform duties such as are mentioned above; it is the doctor's business in a proper hospital. To understand that one has to know the various activities of St. Timothy's Hospital.

Guided by the idea that there cannot be any happiness for the soul in a sick body, St. Timothy's must embrace everyone within its ministry. I do not wish to stress too much the point that we are the vanguard of the Church's Mission, but I am sure that many a pagan or Mohammedan has his first doubts, when he hears that neither money, nor Allah, nor witchcraft, but the love of God guides our work. Hence we must have the closest connection with the church and the school and when they step forward into the interior, we must be prepared to go with them. But it draws heavily on our resources to keep three dispensaries (each under one nurse) going in the interior. We ought to do more and according to the directions of Bishop Kroll we must go forward to link up with other fields. To be sure, we shall do it, but it is dangerous,

to weaken our already overloaded center at Cape Mount.

All the hygiene and sanitation work of Cape Mount County is on our shoulders. Teaching of hygiene in St. John's School has to be done. Baby care has to be taught. We fight our way to get access to the pagan maternity work, to keep in touch and to control the native witch medicine. Visits, tours of inspection have to be made, and even plans for whole towns must be laid out. We try hard, without a single cent, to establish a leprosy station on a nearby island, while three dispensaries for the school children, a few experiments, endless writing, accounting and bookkeeping are quite enough to keep one doctor and nine training-nurses busy, not to mention in-patients and the daily clinic.

No one can ever imagine a daily clinic in Africa without the actual experience. The patient has plenty of time while the doctor does not. Almost every patient begins his history with his grandmother, but when it comes to his own sickness his

"HOPELESS CREATURES, SIT PATIENTLY AND WAIT"

story is worthless. The patient knows, perhaps, that the doctor has effective medicine for a certain ailment so he tells the complaint of quite somebody else in order to get that same medicine. On the other side hopeless creatures, the whole body covered with terrible sores, half starved to death, sit patiently and wait. They have hardly a scrap of cloth to cover their nakedness and call nothing their own except their misery. What shall we do with them? Turn them away? There is an old grandmother with dropsy, a swollen skeleton who traveled for days to come here. See that mother, who was in labor pain for six long days and nights. There is a baby with dysentery; a leper without any fingers; a man with huge elephantiasis limbs, others with noseless faces destroyed by yaws; men crying with incarcerated hernias, with strictures; see them dying with smallpox, see all that and know that you could help—if you only had the means to do it! And you are very near the key to the "influence of the African climate on missionaries."

If we fulfill all that is required of us, the Church could be proud of St. Timothy's Hospital, but nobody must look at us. We are never quite sure if the roof will last over the next tornado and if the patients in the "first class" ward have to open their umbrellas again. We had to

use our repair funds of twenty dollars to buy food for patients and nurses. Since there is only space for sixteen in-patients we put ten more in the cellar and, when we operate just upstairs, we have to arrange their beds, so that they will not be wet with blood, lysol, and water from above. During the last smallpox epidemic this cellar served as a crowded isolation ward and one nurse was heroic enough to live there with the patients for more than a month. When the doctor sits and reads in the voluminous library of the hospital (consisting of twelve books, mostly much older than the doctor), he is watched with friendly eyes by millions of termites, which had a good breakfast at the bookshelf and the floor. During the Bishop's recent visit the male ward made a record at the usual morning hunt for mosquitoes with—102 pieces! And, you might not believe it, we nearly petted every single mosquito (as we could not the Bishop) for bringing us the money to build a new hospital. As soon as the endless rain stops we shall start to build a real hospital. I hope that the donors of the money read this and see what they have done for the work, the patients, and for us. I am sure it means an enormous increase of work, a push forward for St. Timothy's Hospital, and with it the whole mission of the Church here in Liberia.

Some Books to Read in Lent

The Redeemer: The Presiding Bishop's Book for Lent (New York, Harpers, \$1.)

Missions Tomorrow by Kenneth Scott Latourette (New York, Harpers, \$2)

The Medieval Missionary: A study of the conversion of Northern Europe, 500-1300 A.D., by James Thayer Addison (New York, International Missionary Council, \$2.)

I Discover the Orient by Fletcher S. Brockman (New York, Harpers, \$2.)

The Way of the Witnesses by Edward Shillito (New York, Friendship Press, \$1.)

Heritage of Beauty: Pictorial studies of modern Christian architecture in Asia and Africa illustrating the influence of indigenous cultures by Daniel J. Fleming (New York, Friendship Press, \$1.50.)

An American Doctor's Odyssey by Victor Heiser (New York, Norton, \$3.50.)

“He'll Never Be A Crippled Beggar”

American Mission to Lepers extends helping hand to two hundred missions caring for lepers including those maintained by this Church

By Raymond Currier

Editorial Secretary, The American Mission to Lepers

THE DOCTOR REACHED over for another needle. The old man in a blue coolie jacket edged away, rubbing his hip, but he gave a jovial grunt to the slender boy who stepped into his place.

The long line of twisting figures that clung to the shadow of the wall and frayed out into the hot sunlight hitched one step nearer.

The boy smiled into the doctor's eyes, held up his arm, winced, but did not jump as he received his “shot.”

Back in the clean, cool shadow of the dispensary a nurse took the used needle, made a record on a chart.

“You're a brave one,” the doctor was saying to the boy. “Tuesday, remember.”

“Yes, honorable doctor, I shall come Tuesday.”

“Miss Seward,” said the doctor, “we must give that boy another blood test next week. I expect to find him clean as a whistle.”

“That's a record, doctor,” answered the nurse. “He has been coming only six months. When he's free he'll make our thirtieth this year who'll never be a crippled beggar.”

That is leprosy treatment, 1937 model!

The world's traditionally most dreaded disease is being defeated. It is true that

five million people are still its victims and that there are hundreds of questions about it that cannot yet be answered. Research is essential and must go quietly

on. But out of the miasmatic horror and superstition of the past we have come, within the last twenty years, upon a few facts that are pretty clear.

The first, and to the average American the most astonishing, is that leprosy is not extremely contagious. It is contagious but not readily or swiftly so. The bacillus that causes it is a sensitive one. It will scarcely

live outside the human body. No culture can be made of it; in no *vile corpore* can it be bred for study. Though no one yet knows how it enters the body to begin with, it evidently does so only by a rare and hidden route. Some doctors have concluded that it enters only the bodies of little children, where it may lie as long as twenty years like a tiger in the jungle, waiting to leap upon its victim in a moment of debility. Certainly children are extremely susceptible; married couples on the other hand have been known to live on for years, the one affected, the other not. The significant thing for the layman is that he never needs to shudder at a leper again.

This is far more than a medical observation. It is one with deeply spiritual

implications, for the suffering of these five million people, and no one knows how many million in previous years, never has been mainly physical. There is physical suffering in leprosy. There is restlessness and fever and intermittent pain as one nerve fibre after another is attacked and at length destroyed, but blinding physical agony is not the chief mark of this as it is of some other diseases. The agony is spiritual. It is the agony that comes when first a man's acquaintances, then his friends, then his brothers and sisters, his children, his father, and finally even his mother are too terrified to keep him in their society. He is thrust out on the street and begs—till he becomes too terrifying to the public also. Then he is driven out into the country roads. At night he sleeps under bridges and in the morning eats with dogs. Year in and year out, while he grows more crippled and ugly, that is his life. It is a life of spiritual disintegration, of the mordant sense of inferiority, intense loneliness, loss of identity—almost of humanity, of God, and of the meaning of life. No kind of pain that flesh is heir to is greater than this. Now it is no longer necessary. A leper need not be "a leper" any longer. Looking into the eyes of those nearest to him he need not see there any more the spectres of fear and hate. He is simply a man sick and needing help; and because he may even be cured, his spiritual sky is swept clear from black to sunlit blue.

The possibility of cure is another victory of the past twenty years. I shall not easily forget the night when an American stranger stood on an open verandah in the city of Rangoon. When he was introduced to the group in which he stood, and began to speak, he swept us all with the spirit of sheer romance. In American laboratories an oil which had long been used in tropical countries for the treatment of leprosy, but only blunderingly and without lasting effect, was being prepared in a new way and used with brilliant signs of promise. The speaker had been sent out to the forests of Burma and Siam to see whether, in case chaulmoogra

oil should prove to be the cure for leprosy, there were trees enough to supply the world. He found a good supply. Soon they were being successfully grown in other countries, and related varieties, even better than the Siamese, were found in India and in Africa. It is true the oil has not entirely fulfilled its early promise. It is not the cure, but it is even yet the best form of treatment known. Combined with diets and general care it makes it possible to send back into society about a tenth of all in the world who now come under treatment. This is not a number of which to be very proud, probably not more than fifty thousand. There is still a staggering job ahead. But lepers are being cured. That is something. Nearly all who are being treated are being helped. Even broken and disintegrating people are being given great relief.

No part of the conquest is quite so beautiful as that which affects the children. Since leprosy is not hereditary many little babies are being found in time, taken from their mothers, and kept safe for life. Furthermore, it is now possible to recognize leprosy when its only sign is a harmless and scarcely visible spot on the skin. In some parts of the world, villages teem with little children marked like that. Surveys and clinics are now reaching out for them. When they come to school, they are discovered in the medical examinations. Almost without exception these children can be cured. The stress in modern anti-leprosy work throughout the world now falls upon saving them. A few years ago, to stand and see a procession of such branded little ones pass by, even in imagination, would have been a hardly endurable experience. One knew for a certainty that in ten or a dozen years most of them would come back as little old men and women with broken bodies and broken spirits. That same procession today is one of the beautiful pictures of the world. They are marked but they are free. And their freedom is the more brilliant for shining out of a blackness which has no more power to comprehend it.

The Church has from the beginning ac-

cepted the lepers as a holy trust. Yet for some reason the modern development of missions to lepers has escaped the attention of most American Christians. Perhaps it has been too quiet and practical to command the romantic enthusiasm of lost causes. In 1874, the same year, by a strange coincidence, in which the *bacilla leprae* was first seen under the microscope in Norway, a British missionary back from India resolved not to return to his Indian city to let the leper beggars crawl about the streets unrescued. He interested a small group of women in Dublin. From that group there has grown up the international, interdenominational Mission to Lepers with a main stock in London and another in New York, with branches in Japan, China, France, and Brazil, giving its aid to nearly two hundred mission stations or individual missionaries who include lepers in their ministry. Twenty-three of these are Anglican. Thirty-two are American Presbyterian. Twelve are American Methodists. And so on through all the principal and many minor missions. There is, of course, a wide variety of type. Some are highly organized colonies of several hundred resident patients. Others are village clinics, where the new cases, and especially the children, can be sought out before it is too late. Others are pieces of tender spiritual ministry in Government colonies. In all, the Church furnishes the personnel, the Government and public of the country are enlisted to the greatest degree possible at present, and the Mission to Lepers "stands by" with the judicious amount of financial and moral backing to keep the piece of work alive and growing.

Among the two hundred none is more illuminated with the romance of the spirit than St. Barnabas' at Kusatsu, Japan. Some decades ago a well-to-do Englishwoman on a tour of Japan visited the hot spring in the mountains where five hundred lepers camped in the woods waiting for a cure that never came. Each day a few jumped into a neighboring valley rather than wait any longer. Miss Mary Cornwall-Legh cancelled her passage

home, brought out a large portion of her personal fortune and stayed to give herself to the lepers of Kusatsu. Even in the end she could not build enough homes to take in nearly all the five hundred, but one after another they grew up, there among the twisted pines—St. Margaret's, St. Lucy's, St. Philip's, St. Stephen's, St. Giles'. They are truly homes. The spirit of Christian community, play, laughter, culture, beauty flows through them to a degree beyond any other leper colony the writer knows. They are too well known to Churchmen to need further description here. Those familiar with the Japan mission of the Church know that Miss Cornwall-Legh, now seventy-seven, her life and her capital alike running near their end, is turning over St. Barnabas' to a local committee of Japanese and missionaries. Meanwhile, the Government of Japan has put up nearby a hospital adequate for those she has never been able to reach. But for many years to come Churchmen will wish to follow the mountain trail up which Miss Cornwall-Legh led the way.

In Korea a lovely wooded promontory juts southward into the Yellow Sea. Acre upon acre of farm land stretches back from the shore to the hillsides. Still farther back the hills rise into wooded mountains. Nearly a hundred stone cottages lie peacefully facing the sea or gleam upon the ridges out of green clumps of trees. This is the Soonchun Leper Colony, the home of nearly seven hundred people, the largest mission colony in the world. It is more than an asylum, though it affords refuge to people who desperately need it. It is more than a hospital, though it treats and cures. It is a town in itself, a community in the true sense of that word, and a Christian community in that six hundred of its members have become Christians since they made it their home. It is a place of active, brotherly, happy life.

Whatever the type of colony or clinic, wherever carried on, the work of the Church for lepers discloses a double miracle—a physical miracle for some, and for all, a miracle of the spirit.

Read a Book

Recommended by the Rev. Cyril E. Bentley

Adventure in Faith by James S. Russell (Milwaukee, Morehouse, 1936, 85c), a little paper bound book of 117 pages, is the autobiographic story of St. Paul Normal and Industrial School, Lawrenceville, Virginia, and its founder.

Briefly, vividly, Dr. Russell describes his early life and schooling from the time he was born, a slave, on the Hendrick plantation, Mecklenburg County, Virginia, on December 20, 1857, and closes his story with incidents occurring in 1934 when he had retired from active service in St. Paul's School and was principal *emeritus*. As he died early in 1935 the narrative covers practically his entire career.

His outstanding achievement, the founding of St. Paul's School, Lawrenceville, was forced on Archdeacon Russell by the amazing success which he and his wife had in operating a small parish school in Lawrenceville, whence he had been sent to establish Church work by his Bishop. The Diocese of Virginia, in response to the Archdeacon's appeal for help, raised some funds which built a small mission and purchased a house which on January 1, 1883, allowed the parish school to open and the work to begin in earnest. Soon the quarters were outgrown. Then entirely on faith the Archdeacon began to accumulate property and to make appeals for funds to liquidate the indebtedness of these purchases. He lived through many difficult and trying days, but he never lost sight of the fact that the work he was attempting to do was the will of God and that, somehow or other, God would not let it fail. He had not only a strong faith but a strong mind and when persons would give him substantial sums to meet the accrued debts and at the same time admonish him for creating such unsound economic situ-

ations, he would disarm them completely by reminding them of the greatness of the cause to which he was consecrated and urge them to remember that God was using them and their gifts as His instruments to establish a work which was His will.

Dr. Russell's book is eloquent not only in what it says, but in what it refrains from saying. The author is a truly humble soul and this disposition of his heart never changed throughout his life, despite the many successes which came to him. One is impressed by the magnitude of the task Archdeacon Russell faced in rising from slavery to be a great leader of his race and win the admiration and respect of all persons, of every race, who knew him. He accomplished his aim under the most trying circumstances and against much bitter opposition not only by white people but colored as well who failed to recognize the full value of his plans and labors over a considerable period. Yet, the Archdeacon always refused to allow the bitter to out measure the sweet in his attitude towards his work and his fellowmen and this characteristic gives us the stature of the man.

One may wish that the Archdeacon had used fewer bold strokes and filled in the picture of his life and work with more minute and intricate details descriptive of the struggles and hardships he encountered along the way, but let it be remembered that here was a man so used to trial and to tribulation that it failed to impress him; a man so consecrated to his task and with a faith so staunch that he was confident the tribulations he met in life were just necessary parts of the process of growth and that God ruled and directed his course in such a way that, no matter what trials he was called upon to bear, God would work out His purpose. And, God did!

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

Forward—Day by Day in Lent

AS THIS NUMBER OF THE SPIRIT OF MISSIONS reaches you the Lenten issue of *Forward—day by day* will be at hand for your regular and devout use. It comes to help you keep a profitable and happy Lent. The Presiding Bishop opens it with his foreword:

Let everyone into whose hands this booklet comes, set apart time each morning during Lent for the meditation of the day and the prayers which follow. Ask God's blessing on your home and on your Church, and for His direction on your life. I trust that many will make the pilgrimage.

If you have been hurrying over your Bible readings begin now to allow a longer period for your daily Forward time.

We go forward in our life in Christ and service for and with Him by this exposure of our lives to the influence and inspiration of His word. Through it God speaks and can direct our paths each day. But we must give Him the time to do this and the quiet heart. This way of using the daily Forward period may be helpful:

1. Begin by taking a moment to realize you are in the presence of God and for a prayer that the Holy Spirit will bring God's message. "Speak Lord for Thy servant heareth."

2. Read the entire Scripture passage assigned for the day, weighing each word.

3. Before you read the printed comments in the booklet, listen for any message which may come to you through the passage. It may be direction for some particular thing to be done. It may be a solution of some particular problem. It will give definiteness to your thoughts and help you put them into effect if you write them down.

4. Then read the comments for further light and understanding.

5. Follow with prayer, not only for yourself, members of your family, and friends, but for your rector and parish, diocese and Bishop, and missionary fields. Remember especially the coming General Convention.

WHAT ABOUT the distribution of *Forward—day by day* in your parish? How well is it done? Are the booklets reaching every member? Handing them out at the Church door or leaving them lying on a table in the vestibule, particularly if these are the only methods used, are not effective ways of distribution. The people who do not come regularly to church are the people who need them most. Is anything said about the booklets at the time of distribution which will stimulate people to want them and use them faithfully? Many rectors have used a brief Corporate Act such as appears on page 49 or 65 of the Lenten issue as part of the service on the day the leaflets are distributed. How about getting them to people who are temporarily out of town, the shut-ins, inmates of town and county institutions? Can you help in any of these ways? What of the people who serve you; who come to your door? A Lenten service for the Brotherhood of St. Andrew, the Woman's Auxiliary or some other parish organization might well be to assume the responsibility for the careful distribution of *Forward* throughout the parish. This gives the opportunity for that necessary personal word of what its proper use can mean.

1 1 1

HAVE YOU SEEN the Forward Movement's pocket card calendar? It is just the right size for the hand purse or the pocketbook. It has the Sundays, the fasts, and festivals in red. Here you may find at a glance the date you want and the Church days you wish to know. On the reverse side is the Disciple's Daily Rule of Life, based on the seven steps, and a prayer. Have them handy to give to your friends, to put in letters, to enclose in copies of *Forward—day by day*.

The National Council

Conducts the General Work of the Church between Sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society

THE NATIONAL COUNCIL will meet February 16-18, at Church Missions House, New York, with fiscal problems uppermost, relieved somewhat by the continued necessity for preparing effective missionary approach to General Convention. There will be a backward look at 1936 and while the Council in the light of reports available early in December ceased to worry there will be in all probability a tense moment or two until the record for the year just past is actually closed without debt. The current year has a less satisfactory outlook since it seems that a discrepancy between prospective income and minimum needs still exists. Effort to build a "missionary reserve account" has continued quietly in the hope that the Council might be sure of a balanced budget for 1937 and avoidance of another emergency appeal.

National Council has hoped that improved economic conditions reflected in increased dividend distributions and bonuses held promise of more generous support of parish and diocese and through the operation of the partnership principle might prove of advantage to the general Church as well. To what extent this hope was sound will be revealed at the February meeting.

THE SYNOD of the First Province has taken the lead in effecting closer cooperation with National Council in promoting general Church work. The Council of the Synod has appointed the Rev. Malcolm Taylor, General Secretary of the Province to become a secretary of National Council and to represent the Council throughout New England in the interest of all the Council's Departments.

The primary purpose is not appeal for money but an awakening of missionary interest and activity as essential to rehabilitation in the present emergency. Mr. Taylor for fifteen years as General Secretary of the Province has dealt primarily with educational problems. He has been closely allied with the National Council's Department of Religious Education, a member of its College Commission; Chairman of the Board of Editors organized by the Rev. John W. Suter, Jr., when Executive Secretary; Secretary of the National Commission on the Ministry; an active promoter in the Province of the Forward Movement. Announcement of this appointment will be made to the National Council this month.

THE NATIONAL COUNCIL is deeply interested in two Lenten activities which immediately affect its resources. The first is the Children's Lenten Offering. This has practical value in educating a new generation in missionary zeal while it vastly augments available missionary funds. Except in rare instances these no longer reach the National Council directly but flow into missionary channels through parish and diocese. The children are the Church's largest givers to missions. Even in these difficult times they will in all probability have raised more than \$750,000 during the triennium. The total in the past has greatly exceeded this figure.

The second interest is the Good Friday Offering. This effort, made mandatory by General Convention and conducted under authority of the Presiding Bishop, supports missionary activities in the Holy Land. Every parish and mission this year is being urged to give funds gathered at some one service in Lent.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

When Will Hare School Reopen?

THE CLOSING of Hare School for Indian boys on the Rosebud Reservation, South Dakota, is a missionary disaster resulting from the combination of reduced appropriations and drought. With either circumstance alone the school might have weathered the storm. Both at once were too much.

This school was planned along modern and practical lines providing a Christian home for the boys, attendance at the public high school at Mission, about two miles away, farm work both for their livelihood and their instruction, and industrial training in line with fields of employment best suited to them. It has dormitory capacity for twenty-eight boys. The school started eight years ago to build up a herd of high grade cattle and to raise hogs and sheep on a proportionately large basis, but the land has not produced the food and the livestock has been at the minimum for the past three years. The Bishop of South Dakota, the Rt. Rev. W. Blair Roberts, hopes to retain the proper management to look after the farm and again build up the herd of livestock, looking forward to the day when the school can resume its usefulness.

Bishop Roberts and the school principal, Mr. Lloyd Mengel, saw the danger long in advance, but were powerless. As long ago as January, 1934, Bishop Roberts wrote:

At Hare School we have about nine hundred acres of land, and the boys are taught modern methods of farming and stock-raising. Until we received such a great cut in our appropriations we also taught carpentry and it was our plan eventually to put in a garage and teach the boys how to become mechanics. We still have this vision for the future.

Although the school has a small endowment it is dependent for its upkeep in a large measure on the crops and stock it produces. During the past two or three years this section of the State has suffered

from drought and a plague of grasshoppers which has brought ruin to this country and has forced premature sale of much of our stock. This year the school was able to harvest almost nothing in the way of crops.

We are endeavoring to keep the school open but it is straining our resources to the limit, and I am wondering how long we are going to be able to hang on. Mr. Mengel is doing everything in his power but he cannot force crops to grow without sufficient moisture, nor can he prevent grasshoppers from eating that which does grow.

Mr. Mengel has been obliged to secure another position, but during 1937 will keep an oversight of the plant. Four Indian boys are staying in his house, attending the high school, and helping to care for the school livestock.

The Bishop says five thousand dollars a year would be necessary to carry on the school, and he would not be willing to reopen it unless that amount can be guaranteed for at least five years. It would also be unfair to ask Mr. Mengel to give up his present position to resume charge of Hare School with the danger of closing again in a year.

THE RT. REV. GEORGE A. BEECHER in his annual report for 1936 describes the definite plan which now is in operation for a thorough canvass of every parish and mission in the Missionary District of Western Nebraska to increase financial support. In one mission, not less than six hundred dollars was released from an appropriation of nine hundred dollars as a result of the presentation by two rectors of the spiritual as well as the material interpretation of the missionary work of the Church. Bishop Beecher, also reports that repairs and improvements to the extent of eight thousand dollars have been made on Church property during the past year, and that there is not a penny of indebtedness for any of this work.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

BISHOP THOMAS tells me that he is often asked when in the United States to what kind of people in Brazil our Church and our Church schools appeal. In a recent letter he gives me this interesting information. Naturally he is proud of Southern Cross School, and he has a good right to be:

You may be interested to know that at an agricultural fair in the prosperous town of Bagé there was an official speaker on each of the three days. The first was Dr. Raul Pilla, State Secretary of Agriculture, the second the Rev. Athalico Pithan, one of our clergy and a graduate of the Southern Cross School, the third was Dr. Homero Fleck, another Southern Cross alumnus, doctor of medicine, State Deputy and Vice-President of the Federation of Rural Associations of Rio Grande do Sul.

THE MISSIONARY work of the Church has suffered a heavy loss through the death on Christmas morning of Mrs. W. J. Loaring-Clark of the Diocese of Tennessee. She combined great practical abilities with deep devotion and wide outlook upon the world's life and the needs of the world's people. For many years she was a leader in the work of the Woman's Auxiliary and of the Daughters of the King. It was she who a few years ago proposed that the Church undertake some regular literary work of a religious character on behalf of the blind of our own and other communions. As a result the National Council established a Committee on Literature for the Blind. Mrs. Loaring-Clark became its secretary and editor. She gathered the material and prepared, through the Braille system, the articles that she so skillfully coordinated in the monthly issues of *The Church Herald for the Blind*. It brought blessing and good cheer to hundreds of blind people, many of whom gratefully recognize their indebtedness to her skill and devotion. In addition she secured the

publication of suitable books of devotion. Foremost among these, of course, were portions of the Book of Common Prayer. Although an invalid for many months as the result of an accident, Mrs. Loaring-Clark carried her work on up to the time of her last illness. It was found to be so well organized that there will be no interruption in the publication of *The Church Herald* pending the selection of another editor. I shall greatly miss my frequent correspondence with her.

THE SON of one of our missionaries in China was graduated from Princeton in June, 1936. During college much of his extra-curriculum activity had been with college publications. Upon his graduation he therefore entered the publication field and is now on the staff of an American magazine. When his first salary check reached him he sent twenty-five dollars of it to his father to be used for work in China.

OYAMA IS AN important railroad city on the main line from Tokyo to Northern Japan. The Church's work there originally was begun in 1927 because some of the thousands of railroad men located there asked that an opportunity be given them to learn about Christian teaching. The late Bishop of North Tokyo, the Rt. Rev. John McKim, assigned the task to the Rev. R. W. Andrews, at Tochigi, a few miles away, and with two or three *ken* or counties in his extensive parish. Like every other forward looking missionary Dr. Andrews was ready to take on extra work and carried on valiantly in spite of difficulties. That was ten years ago. In the beginning it was wise to rent rather than to purchase property, until it was clear how the work would develop, and what would be the best location for it. Then came

the days of reduced appropriations. Dr. Andrews was told he would have to find a cheaper place, and so he went on, from one difficulty to another, but always with faith in his mission and confidence that the Message he was trying to make known would win its way. Meanwhile, Oyama was growing and is now even more important than it used to be. Opportunities for evangelistic work abound. But sufficient funds have not been forthcoming. Frequent moves from one rented place to another have given a sense of uncertainty and insecurity to the people, and finally the police have wondered whether this constantly moving group of Christian people eager to learn of "the Way" are not really communists. In a letter just received from the Rt. Rev. C. S. Reifsnider he tells me that in the last three months he has confirmed five and baptized eight people in Oyama; eight others are preparing for baptism. He also tells me that he has just discovered a site in a good section of the town which can be obtained for the unusually low price of three thousand yen. He urges immediate purchase because such an advantageous piece of land will undoubtedly be bought for some residence purpose if the Church fails to acquire it. The property contains about three hundred

tsubo. A *tsubo* is thirty-six square feet. Three hundred *tsubo* for three thousand yen means only ten yen a *tsubo*. I know that to be a low price for land in any important city in Japan. At present exchange ten yen is the equivalent of about \$3.50. If anybody wants to invest in land for a new mission station in Japan, \$3.50 will buy one one-hundredth of the amount needed. About one thousand yen have already been given. I am sure there are more than one hundred friends on the other side of the Secretary's Desk who would be only too delighted to have a hand in the enterprise, especially when I tell them that the last one hundred *tsubo* have already been promised by a friend in this country so that there are only one hundred *tsubo* more to be provided. Money sent to me for this purpose will be forwarded at once to Bishop Reifsnider.

/ / /

THE CLOSE OF 1936 brought with it a pleasant surprise in the form of an unsolicited gift of five hundred dollars from the Davison Fund established by Mr. John D. Rockefeller, Jr. The contribution is to be applied to "the work being done in the Missionary District of Alaska, with particular reference to the Fort Yukon Hospital, for 1937."

With Our Missionaries

BRAZIL

The Rev. and Mrs. A. N. Roberts and children sailed January 9 from New Orleans on the *Delsud*, after regular furlough.

CHINA—HANKOW

Dr. Mary L. James sailed December 7, 1936, from Shanghai on the *Serooskerk* for Genoa, on regular furlough.

The Rev. E. L. Souder arrived December 17, 1936, in Hankow, after regular furlough.

Miss Hazel Gosline sailed January 7 from San Francisco, on the *Tatsuta Maru*, after regular furlough.

The Rev. and Mrs. T. P. Maslin sailed January 9 from Vancouver on the *Empress of Japan*, after regular furlough.

CHINA—SHANGHAI

Miss Sarah H. Reid sailed January 9 from Vancouver on the *Empress of Japan*, after regular furlough.

Miss Hazel MacNair sailed January 19 from Vancouver on the *Empress of Asia*, after regular furlough.

Mrs. A. R. Standing sailed January 22 from Seattle on the *Hiey Maru*, after regular furlough.

JAPAN—NORTH TOKYO

Mrs. C. S. Reifsnider sailed December 17, 1936 from Yokohama, on the *Tatsuta Maru*, and arrived December 30, 1936, in San Francisco, on account of ill health.

Miss Jeannette Hubbard sailed January 12 from Seattle on the *Hikawa Maru*, after furlough.

PHILIPPINE ISLANDS

Miss Louise Goldthorpe arrived December 7, 1936, in Manila on the *Empress of Japan*, after regular furlough.

Miss Flora E. Rogers sailed December 19, 1936, from the Island of Negros on the *Koriyama Maru* returning to the United States via Singapore, on furlough.

The Rev. and Mrs. E. G. Mullen and children sailed January 9 from New York on the *Anna Maersk*, after regular furlough.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

The Church School Lenten Offering Theme

THIS YEAR the study material for Church schools during Lent deals with the Church's work among the Negroes. It is a concentrated study of one group in the Church, and differs from materials of recent years when the attention of Church school pupils was drawn first to one race or group and then to another. As a result many of the smaller children, in particular, were confused at the end of the six weeks. Many teachers of primary children recognized this and began several years ago to pick out of the Lenten material references to only one group or race. The rest of the material was discarded. Such a course need not be followed any longer. All the material this year will have value and wherever it is faithfully used boys and girls will have a much more thorough knowledge and understanding of what the Church is doing for Negroes. This is one of the advantages of having a single field of study.

The Church and the Negro was chosen as the subject for the Church school material because adults, also, are studying the Negro. This makes it possible for the children, young people, and adults in many parishes to learn together about the Church's work among the Negroes. Parents and children may discuss together what the Church is doing for a definite group. They may also coöperate in some educational enterprise in connection with their study: a group of parents and children may attend a meeting in the parish house at which a Negro is to speak or Negro singers are to give a concert. A common field of study for all age groups in a parish, and particularly when there is a single field, makes it easier for them to coöperate in work, study, and prayer.

This field of study has a further advantage. Many communions are studying the Negro this year. The Missionary Education Movement has, therefore, prepared some very fine material, all reasonably priced, on the subject. It may be used to supplement our own Guide. The titles and prices of the books are listed in the Leader's Guide and may be ordered from the Church Missions House Book Store. Thus the quantity of valuable material is more than doubled. This year there is so much good material that a very intensive missionary study may be made.

The offering will apply as formerly to all mission fields even though the study deals with only one group. Some schools may want to designate their offering for specific work among Negroes. Their wishes will be carried out and the amount credited to their parish quota provided they choose an item in the regular missionary budget of the National Council. When there is no such designation the offering will be used for the work of the whole Church.—V. C. McM.

1 1 1

The Great Physician in a Chinese Hospital, a new Birthday Thank Offering folder, is now available for free distribution to members of the Church school. The inside pages contain pictures of Chinese hospital life.

The birthday postcard which formerly sold for seventy-five cents a hundred is now on the free list. On the card there is a birthday greeting, the picture of a Chinese child who has been healed in one of our hospitals, and a short prayer for a child to use. It is a reminder as well as a birthday card and should have a wide use.

Miss Grace Lindley will speak to the women of America in the Church of the Air broadcast, February 21 at ten a.m.

College Work

THE REV. T. O. WEDEL, PH.D.,
Secretary

IT IS MY IMPRESSION that "almsgiving" among students is on the increase. The "envelope system" is spreading. There is surely no reason why students cannot be increasingly treated like normal members of the Christian Church.

Giving for missions on the part of students, however, is not as yet very encouraging. Interest in missions as a whole is at a low ebb in the colleges.

Our own Student Lenten Offering, though small in amount, does furnish an opportunity for keeping alive an intelligent interest in the Church's Mission. Last year some twenty student groups participated, a record which I hope will be bettered this year.

A student group is, of course, free to give to any missionary work in which it becomes interested. The Department, however, in a letter going to the college clergy this month, suggests a series of projects which are chosen every year in consultation with the missionary departments. This year they number five:

1. Teaching missions among the "untouchables" of India
2. The work of the Rev. Lee L. Rose in training a native ministry among the Igorots in the Philippine Islands
3. Alhambra and Golden Gate Missions among the Mexicans in Arizona
4. St. Augustine's College for Negroes, Raleigh, North Carolina
5. The translation of Forward Movement literature into Japanese.

Last year's offering was distributed as follows. It does not include the giving of the seminaries.

For Indian Work.....	\$ 50.17
For Brazil.....	162.20
For Work among Lepers	20.00
For the Seamen's Institute.....	16.00
For Hospital, Sagada, P.I.	39.25
For Liberia.....	19.11
Undesignated	23.50
	\$330.23

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D.
Executive Secretary

TO AID IN THE STUDY OF AFRICA, the Religious Motion Picture Foundation has produced a three-reel film, 16mm. size, *Africa Joins the World*, which may be rented from the Foundation for \$3.75. The reels show: 1. What Africa Is, 2. How Africa Lives, and 3. From Fetishes to Faith. Many parish groups will want to see these pictures, so they should be ordered early. Address the Foundation at 140 Nassau St., New York.

"MY OBSERVATION has been that lack of information is the fundamental cause of any Church member's lack of interest in and enthusiasm for the thrilling ventures of faith and solid achievements in the mission field," says the Rev. Edward M. Jefferys of St. Peter's Church, Philadelphia. Dr. Jefferys continues:

We are all familiar with Christ's parting command, "Go ye into all the world and preach the Gospel to every creature," but without information in regard to the hopes and fears and accomplishments of our missionaries many members of our Church lack devotion to it. The real problem is to get this information to those who are not interested or enthusiastic.

Then announcement is made of a plan by which the parish paper will take to all the people, detailed information and facts concerning the Church's missionary work. A splendid goal, and the first parish paper embodying the idea indicates that the goal will be attained.

IN AN ADDRESS to Churchwomen at the Synod of the Fourth Province, Mrs. Sheldon Leavitt reminded her audience that the first human being to whom God sent the news was a woman, and "she arose . . . and went with haste." Also that the first human being who saw the risen Lord was a woman, Mary Magdalene, and "she ran and told" the whole Church. The address bore the arresting title, *Publicity with Purpose and Prayer*.

Christian Social Service

THE REV. ALMON R. PEPPER, *Executive Secretary*

School Boys Study Social Agencies

FOR THE SECOND successive year the Department through its Consultant on Industrial Relations arranged an investigation of social agencies in the City of New York for a group of members of the Missionary Society of St. Paul's School, Concord, New Hampshire, during the Christmas holidays.

The trip included visitations to the Tombs, the Department of Crime Prevention of the New York Police Department, the Municipal Lodging House; luncheon at Church Army Headquarters, a brief view of the shipping strike on the waterfront; an inspection of First Houses, a municipal housing development; the Seamen's Church Institute; the Boys' Brotherhood Republic, a unique self-governing club for underprivileged boys; and Christodora Settlement House.

In addition to this investigation of social agencies in New York, which has been worked out in coöperation with the various City departments as well as the administrative heads of private agencies, the Consultant arranged a similar investigation of social and character-building agencies in Philadelphia and Boston for other representatives of St. Paul's School.

In Philadelphia Mr. George R. Bedinger, Executive Director, Public Charities Association of Pennsylvania, was in charge of planning the program and, in Boston, Mr. Ralph Barrow, Executive Director, Church Home Society, arranged for the boys to visit two agencies in the character-building group, a youth-serving agency, three or four case-working agencies, both public and private, as well as the Juvenile Court, where they might see the planned and controlled probation program in operation there.

An effort was made in all three cities to make clear to the St. Paul's boys the varied social service functions of the Church, both national and diocesan.

The Missionary Society of St. Paul's School, which this month celebrates seventy-seven years of continuous existence, has been not only a powerful influence in the life of the school but has carried on the interest in foreign and domestic missions which was begun by the school's first rector, the Rev. Henry Coit. The example of a group of school boys devoting a part of their Christmas holidays to social investigation is not only highly commendable but is one in line with the growing development of social investigation on the part of school and college students to provide a proper balance between theory and practice, between classroom and community.

THE EXECUTIVE BOARD of the Woman's Auxiliary at its December meeting requested the Department to prepare a simple leaflet explaining the way in which the Social Security Act will function. The Department is now at work preparing a brief syllabus or outline on social security, which it is hoped will be of widespread interest.

ELECTION OF OFFICERS and a recommended revision of name were important actions at the annual meeting on January 11, in New York City, of National Council CMH. In accordance with her own request, Mrs. John M. Glenn was not presented for reelection and Mrs. Theodore W. Case was elected to the presidency. Other officers elected were:

FIRST VICE-PRESIDENT—The Rev. Don Frank Fenn

SECOND VICE-PRESIDENT—Mrs. Stanley W. Rowe

THIRD VICE-PRESIDENT—Miss Ethel Van Benthuyssen

TREASURER—Mr. Lewis R. Conklin

Youth Consultation Service of CMH is the revised name recommended to the diocesan societies.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

How Can We Interest Younger Women?

IN MANY CONFERENCES in the Church today the question is being raised again and again: How can we interest younger women (and men, too) in the Church's life and work? At the recent meeting of the Foreign Missions Conference of North America one of the major topics for discussion was: Does the foreign mission movement have an essential part in realizing the Christian ideal of a world community, and if so, how can this fact be made clear to the younger men and women of the Churches in North America? And the problem is not confined to North America. The Church in the Orient is also concerned about its relation to the "twenty-five to forty-five age group."

In *Young Adults and the Church* (New York, Abingdon, \$1), Jessie A. Charters tells the story of her experience in working with a group of young men and women "who had come through the Church in their earlier experience but were no longer active." Into the account of her experiment which describes each step in the process of planning for the group from the moment that she tried to interest them, Mrs. Charters weaves the educational philosophy which guided her procedure. The book suggests an answer to the why and how of interesting young adults, but is equally useful for persons planning programs for any adult group.

The new theory of education requires something more than a "life-centered" curriculum. It requires a clear comprehension of the crises of life. If learning occurs

when new adaptations must be made, the opportunities are greatest at the time when changes are greatest and when the individual most needs help.

The Church's greatest opportunity is at these critical periods in the life of an adult after he has outgrown parental supervision, when he meets the changing condition of the world of his own experience.

A book full of practical suggestions of methods for missionary education is *The Missionary Education of Young People* by John Irwin (New York, Friendship Press, \$1). In this book questions such as the following are discussed in a clear and interesting manner: How to plan a program, interpreting world events, the dramatic method, visual material, missionary reading, international fellowship, missions and worship, mission study, organizing for the task, an interdependent world, responding to human needs, sharing our best, and building a new world.

In his introduction the author says:

Perhaps you are the missionary chairman of a young people's society or of a department of your Sunday school. Perhaps you are an officer of a young people's missionary society. Or you may be an adult with responsibility for counseling a youth organization, and have wondered how its program may be a well rounded one, including all the far-flung interests of organized Christianity. In any case, you have a job to do, and you need definite suggestions to help you with it.

The list of those who will find help in this book could well include leaders of adult groups as well as those of the youth of the Church.—M.I.M.

Coming in April—A special United Thank Offering number of THE SPIRIT OF MISSIONS brimful of pictures and articles about this great offering of the women of the Church, past, present, and future, and . . . announcement of plans and programs for the Triennial in October. Order your copies now.

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

THE YEARS DURING which Voorhees Normal and Industrial School, situated near Denmark, South Carolina, has been associated with the American Church Institute for Negroes, have been marked by steady advance along all lines. Perhaps the most tangible evidence of progress is presented by the four fine buildings which have been erected, Massachusetts Hall, the dormitory for girls, St. James' Building, and St. Philip's Church.

The last, St. Philip's Church was dedicated on October 9, 1936, by the Rt. Rev. Albert S. Thomas, Bishop of the Diocese of South Carolina, in which diocese the school is located, and the Rt. Rev. Kirkman G. Finlay, Bishop of Upper South Carolina. The school is under the joint supervision of these two dioceses. Bishop Finlay, as senior in point of consecration, is chairman of the Board of Trustees, and Bishop Thomas, vice-chairman, as provided in the school's constitution. A number of the clergy of both dioceses and many visitors were present at the dedication which was most impressive.

Hopes for the erection of a church began to take definite shape several years ago when a generous layman of the Diocese of Upper South Carolina pledged

five thousand dollars towards it. A gift of ten thousand dollars from the United Thank Offering of 1934 made immediate construction possible.

The building committee, of which the Rev. H. D. Phillips, was chairman, and the architect, Mr. S. J. Makielski of the University of Virginia, gave careful and prolonged study to the plans. The building operations were largely carried out by the students of the school. This, together with careful supervision in the purchasing of materials and the letting of sub-contracts, kept the cost to about \$17,000.00. The church seats five hundred persons and compares favorably with that of any educational institution of the State. It is an enduring evidence of the emphasis given to the "things of the spirit" in the training of the students.

The practical experience and unflin-
 ging interest of the Principal, Dr. J. E.
 Blanton, have been important factors in
 the erection of all these fine and substan-
 tial buildings. And to those who are fa-
 miliar with the work of the Institute, it is
 unnecessary to state that the Rev. R. W.
 Patton has been both guide and inspira-
 tion in all that has been accomplished.—
 K. G. FINLAY, *Bishop of Upper South
 Carolina.*

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Parish notes may be mimeographed or printed on the back blank page, which is left blank each week for this purpose. Church Schools also use it as their publication, mimeographing their notices on the blank page. Adults, young people, or children can use it in their study classes.

THE EVANGELIST costs only two cents a copy in bundles of 10 or more. A parish of 50 families can obtain a bundle of 50 copies weekly for only \$1.00 a week. Single subscriptions are \$1.50 a year. Sample copies will be sent to anyone requesting them.

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